

CHRISTIAN CENTURY



EXECUTIVE COMMITTEE NATIONAL CONVENTION.

SAN FRANCISCO, 1905.

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EVENTS OF THE WEEK

St. Louis has suffered many things from an extortionate bridge monopoly.

Bridge Monopoly.

The owners of the two bridges over the Mississippi have taken golden toll of freight and passengers for many years. Various efforts have been made to demolish the "bridge arbitrary," but in vain. Recently the State of Missouri took a hand, asking Secretary Taft to give it possession of the Merchants' Bridge, alleging violations of its charter. June 5th Mr. Taft decided that there has been no such violation. The State must try again, or build its own bridge.

The investigation of the Equitable Life Assurance Society revealed a state of

One Man Power.

mismanagement, discord and weakness little short of shameful. Five directors have resigned. M. E. Ingalls said: "We examined the accounts, and found such a disorganized condition, such extravagance and negligence, that there should be a change in management." He stated further that the company has made money and increased its business "in spite of its troubles and weak management." The one man control of stock must be eliminated. The whole story will furnish food for thought to the insured for many a day.

Alfonso XIII, the young gentleman who by accident of birth is King of Spain, has

Visiting Majesties.

been visiting in Paris, where some wild Anarchist threw a bomb at him. June 5th he went across the channel to call on King Edward, of England, enjoying a similar high station because he took pains to be the son of his father. A pouring rain at the time of his arrival marred the spectacular reception prepared for him, but Alfonso XIII was properly welcomed, and sat down to dine with Edward VII. We trust this friendly visiting will be conducive to permanent peace. If it is, the gew-gaws, gold braid, and gala attire, the royal fuss and feathers, won't hurt.

Many hoped the Emperor would see the handwriting on the wall, and change

The Troubled Waters.

effete autocracy to a limited monarchy. But "none are so blind as those who will not see." Admiral Alexieff has also tendered his resignation, as head of the Far East Committee, but the Emperor has not accepted it. Social Democrats and Social Revolutionists are planning to hold conventions this week at Moscow simultaneous with Shipoff's zemstvo congress. June 5th the Union of Russian Journalists cruised six hours on the Neva so as to hold a meeting without police interruption. They passed a resolution demanding a constituent assembly, and hailing the advent of Rus-

sian revolution. There are formidable war parties in both Japan and Russia, but President Roosevelt is exerting himself to promote peace.

The Czar has issued a ukase making Gov. Gen. Trepoff dictator, thus officially recognizing the crisis in Russia. This is placing in the hands

Reaction and Repression.

of the strongest executive in Russia the power to crush the agitation which has brought Russia almost to the brink of revolution. The ukase came like a bolt from the blue sky. So far as known, not one of the ministers was in the secret. Boulguin, Minister of the Interior, could not face the humiliation and immediately resigned. Probably others will follow suit. Unfortunately, the issuing of the ukase is said to be the fruit of the visit to the Czar of Pobiedonostseff, "Chief Procurator of the Holy Synod." It is inconceivable how a man, supposed to be familiar with the teachings of Jesus, can be the instrument of such egregious folly.

The fact that many employees of the beef packers are in hiding is conclusive

Beef Trust Employees.

moral proof that they know things a grand jury ought to know. So far all investigations into the beef trust seem to have availed nothing so far as ability to convict anyone is concerned, but have proved conclusively to the country that there is a trust, that it manipulates prices to its liking, paying less for cattle and charging more for meat than formerly. Such fiascos only prophesy more adequate legislation for governmental supervision of corporations.

While the press is filled with stories of the marvelous naval fight in the Sea

Arbitration Sentiment.

of Japan there is meeting on the shores of beautiful Lake Monhonk a body of men and women discussing and devising ways of peace and forming plans to promote arbitration. The secretary's report showed some thirty arbitration treaties ratified during the past year. The only cause for regret is that our own land did less than almost any other. No other nation is so strategically situated to assume the leadership in the work. The sentiment of the country is certainly for it and doubtless ways will be found to accomplish it as a fact.

The Catholic Knights of Columbus were entertained in convention last week

Knights of Columbus.

at Los Angeles. Several thousand were in attendance from all over the nation. The Chamber of Commerce, the politicians, and citizens generally extended them elaborate courtesies. The Supreme Knight, Mr. E. L.

Searn, said in his opening address: "For 2,000 years the Catholic Church has furnished to all the countries of the civilized world patriotic soldiers and statesmen." Referring to the accusation that the allegiance of a Catholic to this country is but nominal because of his submission in matters of faith alone to the papal authority, he said: "Let it here be proclaimed to the whole country that we American Catholics boast unswerving allegiance to church and state." Good, Bro. Hearn, but suppose the two sovereignties command contrary things, then what?

Wisconsin has set an admirable example to the states in the doings of its

Wisconsin's Example.

legislature this session. Many laws have been enacted striking at evils both corporate and otherwise. The state joined others in drastic anti-cigarette legislation, a new local-option bill is enacted, an anti-pass measure becomes a law, the governor won his long fight for the proper control and taxation of railroads and the influence of the corporation in politics is practically non est in the Badger state. LaFollette has made himself master of every situation and won a name that puts him in the list of presidential timber.

Togo visits Rojestvensky and they talk in broken English.... Federal Judge

Briefs.

Grosscup upholds the "right of silence," and releases Chicago strike leaders imprisoned for refusing to reply to questions.... President Roosevelt has proclaimed a forest reserve of 900,000 acres in northern California, to be known as the Lassen reservation.... U. S. Immigration Commissioner E. P. Sargent is visiting the Pacific Coast and Hawaii, to look into Japanese immigration.... The Russian cruisers that put into Manila Bay cannot be repaired there unless interned till the end of the war.... The infamous attempt to steal the gas works in Philadelphia was defeated, and the Committee of Seventy continues.... Whitelaw Reid, new ambassador to Court of St. James, has been received by King Edward.... The Rio Grande north of El Paso, Texas, overflowed, causing fully half a million dollars damage.... The Northern Pacific railway has revived the plan of bridging the Columbia river at Vancouver.... Senators Elkins and Cullom strongly advise against an extra session of Congress, urging that the long session approaches, and will afford ample time.... Miss Helen Gould's income has been much reduced through helping her brother Frank in unfortunate investments.... The brown rot in lemons, threatening great damage to California fruit, is a new plant malady.... The Tartar population massacre Armenians at Nakichevan, and pillage their houses.

EDITORIAL

AGGRESSIVENESS

The Disciples of Christ have come to be strong, and in many centers influential. We are still growing rapidly, and in some sections, distancing all other bodies. In what does our strength lie? An immediate and satisfactory answer is, "In Christ." If our labors are abundant and fruitful, if opposition and attack have but increased our activities and added to the sum of our victories, is it not all because we have been loyal to Christ? It has never been by might nor by power. What have we to glory in? Manifestly nothing but the Cross of Christ.

In Christ we are morally omnipotent, but specifically what are some of the elements of this omnipotence? Let us have a bill of particulars. Close contact with Christ has made us extraordinarily and tirelessly aggressive, and aggressiveness is a great element of strength. It is a militant quality. The lion, the tiger, the eagle are aggressive. In the human species it is the aggressive races that are progressive and dominant. Aggressiveness implies opposition, the knowledge of it, courage to face it, and strength and skill to overcome it.

Abundance of energy has been ours—energy of conviction, energy of hope, energy of love and life. We are not weak and colorless and invertebrate; but strong and pungent and valorous, filled with soldierly heroism. And what is of quite as much importance, we have a cause of war. We are convinced that denominational divisions are wrong, and we are trying to end the wrong. Since they are promoted and fostered by authoritative human creeds, we are against creeds, and the spirit that broods them. We are against any and all forms of church government that are so constructed as to continue divisions. We are against sectarian names and practices. That is; we are destructive, logically and necessarily, of much that we find in the religious world.

Sometimes our energy of protest, attack and destruction is so great that we seem to be common scolds, theological pugilists, ruthless iconoclasts. And there is danger, of an unchristian combativeness. But it is better to err at this extreme than at the opposite. God have mercy on the degenerate who in the midst of crass and belligerent materialism and rampant covetousness and paralyzing luxury and a veritable riot of injustice can hold his peace, or worse yet—

"Sit and sing himself away
To everlasting bliss."

Every Christian earnestly desires the confidence and esteem, yea more, the love, of all other Christians. It is pleasant to be popular, and it is true that in the largest sense, other religious bodies are our allies, not our enemies. And yet it is still true that our position necessarily antagonizes theirs, and be our antagonism never so friendly, it is antagonism just the same. But our art lies in striving to prevent antagonism to divisions being itself a cause of wider division! If we have warred our way through nearly a hundred years of glorious history, if we have sometimes even fought with one another, let us deny the soft insinuations of wealth and luxury, and keep the old flag unfurled, and fight

under it against the hosts of darkness, against spiritual wickedness in high places

With clear and even emphasis upon the conditions of pardon, with a vivid and growing knowledge of Christ, with a constant increase and enrichment of the Christ life, we are ready to go aggressively into every community in the land, and challenge attention and command obedience. Every preacher is an evangelist, and every saved one should save one.

The Disciples of Christ are not moral cowards, seeking only to save their miserable souls from future torment; they are not pensioners on the bounty of an indulgent, paternalistic God; they are not citizens of Meroz; they are not the commissariat of the Lord's army; they are not camp-followers; they are soldiers, fighters, everyone. In the midst of opposition, misunderstanding, persecution and betrayal, we must fight on. And when for each in turn the end comes, may we be able to cry out exultantly, "I have fought a good fight, I have finished the course, I have kept the faith!"

THE VISITOR

A visit to the Old Dominion is always a matter of deep interest to one who is at all aware of the forces which have entered into the making of American history. Virginia from the first has played a notable part in the story of the states. It was the soil on which the first pilgrims landed from England. Before the Mayflower had anchored at Plymouth Rock, Capt. John Smith and his company of voyagers made their landing at Jamestown, and took possession of the entire territory in the name of their monarch, whose name they gave to the river and to their settlement. The entire region had been explored but a short time previous by Raleigh, who, in honor of his royal patroness and Virgin Queen, called it Virginia. The remains of those early settlements consist of a solitary brick tower of a church, erected soon after the landing. Several structures have stood upon the site, but the original tower remains, and is a notable monument of a primitive and dangerous period. Readers of Miss Johnston's romances will picture to themselves the scenes of the early days of Virginia history. Recent research has discovered the foundations of several of the old structures of Jamestown, notably the Hall of the Burgesses and the governor's residence. It is believed that there are perhaps even more notable memorials buried beneath the sandy soil of that river bank, where once the struggle between the white and red races took place, and where romantic deeds were achieved on both sides.

It is the custom of the dwellers along the James from Richmond to Norfolk to visit the site of Jamestown on the anniversary of its founding, May 13th, old style, or May 25th according to the present calendar. These excursions are planned under the direction of the Virginia society for the preservation of historical sites, and it is not a moment too soon to organize the work which this society is doing. Its headquarters are at the office of the Virginia Historical

Society in Richmond, where a notable collection of colonial and confederate portraits, books, manuscripts and other materials are preserved. Students of American history find ample reward for time and labor spent among the interesting souvenirs here preserved. It was on one of the journeys projected by this organization that the Visitor had the privilege of enjoying the steamer ride down the historic James river. The boat itself was the "Pocahontas," and memories of Powhatan and other Indian notables of the early time were frequent on the journey. Such places as City Point, Petersburg, Harrison's Landing and Malvern Hill recall exciting historic actions of the Civil War. Two or three hours were spent at Jamestown in inspecting the few memorials preserved, especially the old church tower and the adjacent graves in one of which, covered by a stone once decorated with the armorial brasses, it is believed the bones of Gov. Yeardley were interred.

A drive of eight miles across the country brought a few of us to the historic town of Williamsburg. Here still stands the old college of William and Mary, founded in the days of the good monarchs who succeeded the unpopular James II in England. The college is still doing an admirable work as an educational institution. Its library is a place of charming interest, with its ancient portraits and high-piled book cases. On the lawn there is a moss-decorated statue of one of the first representatives of the crown, a statue which later on suffered mutilation in patriotic days. The parish church of Williamsburg, which is now being repaired, is notable as the meeting place of the Constitutional Assembly of Virginia, in which sat such men as Washington, Jefferson, Madison, Patrick Henry and many others of familiar memory. Since the destruction of Jamestown it has become the custodian of the baptismal font which was used at the baptism of Pocahontas, and the three communion sets of gold and silver which were brought over by the earliest settlers from England. The energetic young rector, Mr. Goodwin, who has been indefatigable in his labors to preserve as far as possible the ancient landmarks, showed us through the old church and the parish house, pointing out for us the points of interest. Just outside the church door are the graves of the two children of Martha Custis Washington. Not far away on another tombstone is a quaint inscription in which a bereaved widower laments the untimely taking away of his helpmeet in terms which leave little chance for hope of any future mundane happiness. The interesting fact connected with this stone, however, is its arrival from England with its inscription complete on the same ship in which there came the second wife of the bereaved.

The old Powder Horn, an octagonal building, used as an arsenal and now turned into a museum, the houses of Peyton Randolph and other worthies of ancient line, the foundations of the old House of Burgesses, recently uncovered the Palace Green, an open space once occupied by the governor's residence, are points of interest which make a stay

In the quiet old town of Williamsburg a matter of both pleasure and archeological interest. The drive through the country brought vividly to notice the unimproved opportunities for agricultural labors in this region. Lands that were once cultivated and yielded large returns are now untouched and overgrown with underbrush, and incipient forests, and yet the time is not far distant when this land which now can be purchased for \$10.00 an acre or less, will become as valuable for farming purposes as that of the richer west.

A stay in Richmond is always delightful. The hospitality of its people and its rich associations, both with colonial and confederate times, make every day interesting. Richmond is rapidly becoming a new city, and its architecture is notably advancing every year.

There is both satisfaction and regret in this fact. One of the things which the visitor seeks in a representative southern city is that style of building

which has always characterized the south. It is unnecessary that these metropolises should attempt to rival the northern cities in the newer architectural achievements, for the reason that they have a unique value in the older and perhaps equally important life which they represent. But the evidences of thrift and industry are apparent on every side. The splendid Jefferson Hotel, built by the late Major Ginter as a gift to his city, and whose partial destruction by fire was regrettable, is to be rebuilt by public-spirited men in even more ambitious form than before.

The State House is being remodeled and handsomely improved, and other building projects are engaging public attention.

The Seventh Street Church and the other Christian churches of the city are enjoying a period of growth and prosperity. The work of J. J. Haley is greatly appreciated, as is that of his accomplished wife. One of the delightful inci-

dents of the week spent in Richmond was the presence of Mr. and Mrs. J. Z. Tyler, who were spending a few days among those whom they count as the choicest of their friends. Bro. Tyler came to Seventh Street as a young man and in a period when the church was in a critical condition. His ten years of labor brought it to the forefront of Christian activity in the city and have endeared him to its people. Although unable to speak in public, Bro. Tyler was the recipient of constant and loving attention from the people of Richmond. Excellent work is being done also by Brethren H. P. Atkins, Melton and the pastors of the other Christian churches of the city. Their interest in the general progress of our cause is unflagging, and particularly in the Bible chair work at Charlottesville, in which the late Col. Cary took such hearty interest, and which has already accomplished such notable results and bids fair, if properly conducted, to be even more blessed in days to come.

CHRISTIAN BUSINESS MEN'S CONVENTION

The annual banquet of the Chicago Christian Business Men's Association was held at the Palmer House Tuesday, June sixth. About sixty guests from Chicago and neighboring cities were present. The dinner was excellent; the fellowship delightful. Addresses were delivered by S. M. Cooper, of Cincinnati, and Dr. H. L. Willett, of the University of Chicago. The "Century" will publish these addresses both because of their general interest and because of the significance of the organization of the business men among the Disciples. The existence of such organization in our larger cities will save our cause from many losses such as it has suffered in the past, and will serve to arouse the business men of the churches to a deeper sense of their power and opportunity in extending the kingdom.

We herewith publish the address of S. M. Cooper as recorded by a special reporter. Dr. Willett's address will appear next week.—Editors Christian Century.

ADDRESS OF S. M. COOPER.

Some of you who were present at a meeting of the Social Union, held near the university eight or ten years ago, will remember that being called upon for a short speech on that occasion, I took for my subject, "Chicago Heresies." At that time, in imagination at least, I was connected with the Watch Tower, published in the mountains of Kentucky, whose chief mission was to discover any heresies that might be floating around and puncture not only the heresies, but the heretics themselves. I am sorry to say, gentlemen, I have had numerous occasions since that time to regret the delivery of that speech; this occasion of my regret is the fact that heresies have not been so prevalent since as they were prior to that time. Some people seem to imagine that the reason that some of us denounce heresies and heretics is because we are apprehensive as to their deleterious effect upon the public at large. We denounce them because of the popularity reflected upon ourselves because of that denunciation, and more-

over, it gives us an occasion to do our work with the greatest conceivable facility; in fact, the easy way with which we do our work makes us somewhat akin to the legal profession, as described by an old lady on the witness stand for the first time. Being put through a severe cross-examination, she began each answer with, "Judge, I think—" The judge said, "Madam, we do not care what you think; we want you to testify as to the facts." "Judge," she said, "I am not a lawyer and cannot talk without thinking."

Now, gentlemen, if you will only set such things in motion as will generate a sufficient number of heresies, some of us who write and some of us who speak, can do our work without thinking very much. I trust you will let the work go on.

A preacher taking for his text what is sometimes called the miracle of Joshua said: "Brethren, there are three distinct motions of the sun; first, there is the direct or straightforward motion; second, there is the retrograde or backward motion of the sun; and, third, there is the motion spoken of in our text, the sun stood still." As I understand it, our preachers and business men in Chicago do not propose that our church life here shall be marked by inactivity. We all know that life is never thus characterized. You recognize the fact that you cannot afford to represent the third motion of the sun. You realize that the church that is on a rational basis is inclusive in its spirit, desiring the greatest good to the greatest number, and that it lives and grows only by doing. I am glad, indeed, that the spirit of evangelism is among you; it will do much toward the development of your own life. It will count for much, indeed, in the extension of our Lord's kingdom in this city.

I am reminded of the fact to-night that within the last twenty years as to the important things incident to the religious life have undergone some change. I used to think that one of the most important things, yea, one of the essential things in the Christian life, was the acceptance

in their entirety of certain statements of doctrine. To my mind, one of the few graces superior to this was the disposition and the ability to undermine the doctrine of those whose teachings differed from my own. If I were to tell you of some of the sermons on which I was fed in my early days, you might easily conceive how I became thus inoculated. I distinctly recall one well meaning brother who used to preach quite often from these words: "We are right and can't be wrong; the sects are wrong and can't be right." It is said that egotism is one person talking about himself when somebody else wants to talk about himself, but I think in the pulpit's affirmation of such a proposition as this, we have the essence of egotism, prejudice, narrowness, bigotry and everything else conceivable in the same category.

A negro preacher once said: "There are three qualifications necessary to a successful church worker; first, he must be able to argify; second, he must be able to 'splanify'; and, third, he must be able to 'rousify.'" This man always stopped at argification, failing to get up to the rousements. He was always very anxious to create the impression that he was sound in the faith. In order that he might create the impression, he used to make frequent references to the exhortation of Jude. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful to me to write unto you and exhort you to contend earnestly for the faith once delivered to the saints." He did contend; he contended and contended and contended. The fact of the matter is his religion was little more than contention. Practically, he declared that "without controversy, great is the mystery of godliness, but that with or by controversy, this mystery is supplanted by truth as clear as the limpid waters of the sparkling fountain. Jesus Christ said, 'I came not to call the righteous but sinners to repentance,' but this pugnacious pulpiteer practically declared, 'I came not to call sinners to repentance but to stir up strife among the righteous.'"

Such teaching, if teaching it might be

called, once made a great impression on my mind, but to-day, I am glad to say, I see things from a different view point. With Jenkin Lloyd Jones of your own city I am glad to testify that "Men are learning to appreciate the divine gift of reason, the holiness of free thought, the sacredness of the individual and consequently the fruitlessness of sectarian warfare and the wickedness of dogmatic bickering." I rejoice, too, with him that "men are placing less dependence upon theological thought, which must change from generation to generation, and that they are placing more dependence on the fundamental needs of our moral nature, the enduring distinction between right and wrong and the imperishable marble of character."

The men who count for most in our own churches to-day are not those who occasionally threaten to die for the faith, nor are they those who seek every opportunity to assault the views or reputation of those who may hold opinions differing from their own, but rather they are the men who, panoplied with that power incident to mind and heart, prove themselves worthy to live with men and for men. The men who seek only to abolish something, never construct anything but eventually succeed in abolishing themselves. Let us remember that the spirit of the builder is more joyous, more potent and more effective, especially in church work, than the spirit of the destroyer.

What, then, is our work? It will appear from the needs of the people. It seems to me that it is apparent from the design of the gospel itself. John Adams once said that the great design of Christianity is not to make good rebel soldiers, but to make good men and good women, good parents and good children.

Are men in this city in sorrow? You must give them consolation. Are they weak and cowardly? Strength and courage must be imparted. Are they in darkness? Place before them the star of Bethlehem. Are they in despair? Give them the promise of the life that now is and of that blessed life that is to come. Are they filled with suspicion, prejudice and hatred? Prove to them that you love them. Declare to them in a practical way the important fact that you are their neighbors. In short, desiring the redemption of this city, you are to give her people the glorious gospel of the Son of God, to the end that God's love may be their inspiration, His law their practice, His will their motive, His ineffable glory the supreme end of their being, remembering that the great purpose of our higher Christianity is character building, to make us like him who is the way, the truth and the life.

While I would thus compare the positive preaching of the simple gospel with sectarian warfare, I would also thus contrast it with the pulpit's dependence upon criticism which awakens doubt instead of satisfying the soul and ennobling the life.

I recall the experience of a young preacher among us who, about twenty-five years ago, undertook to enlighten a large audience of country disciples on evolution. It was at a district meeting held in a grove near Alliance, Ohio. Called upon to preach the Sunday afternoon sermon, he took his text, offered a few thoughts suggested by it, then by pursuing a circuitous route, including the

questioning of the authorship of Isaiah and Psalter, which I shall not attempt to follow, he reached what he conceived to be his climax. Advancing to the front of the platform, seriously facing his audience, withal assuming an air of self-consciousness indicating that he had heard himself before, he said: "Brethren, there were no reptiles in the Potsdam period." He continued, "Brethren, for the sake of emphasis I repeat it, there were no reptiles in the Potsdam period." Harrison Jones, whom many of you remember, sitting on a bench below, in a voice distinctly audible to everyone present, cried out "Amen!" This lack of appreciation of what he suspected would be a great hit, precipitated his preroration which was characterized only by brevity. For some time afterwards this young preacher was about as brave in startling utterances as was a young soldier in our Civil War who lost, not his leg, not his arm, but only his breath and that in running from the enemy.

But I am glad to testify to-night that the men among us known to be most scholarly, our best interpreters of the Scriptures, reputed to hold the most advanced views respecting higher criticism, have so far as my knowledge extends, shown their good sense by confining their pulpit proclamations to that which enlightens, convicts and redeems. As we behold their beautiful portrayal of the man of Galilee, hear them eloquently recount the virtues of his matchless life, hear them compare the value of righteousness with the losses entailed by sin, thus attracting us to the way of life, we are forced to conclude that many of us would never suspect that there are any higher critics among us were it not for a few authoritative critics whose chief function seems to be to indicate them and warn us against them.

And so to do the work you hope to accomplish, you will rely neither upon sectarian warfare nor upon the declaration of that which does not meet the needs of those whom you desire to reach. But, imbued with that power which comes from loving God and men, studying the needs of men, you will apply the truth to them to the end that they may be redeemed. You will go on just as you have begun, strengthening the weak churches and planting new ones and thus, by your activity in Christian work, you will prove mighty factors in the extension of our Lord's Kingdom.

I am aware of the fact that in attempting to direct religious work in this great city, you face perplexing problems whose individuality is determined by local conditions. The people whom you see to bless, seem not to be burdened with the idea of making a life, but rather with that of making a living. The demands of economic life in a large American city are strenuous beyond description; and along with the problems of greed and poverty, you constantly face those of intemperance, licentiousness, industrial strife and political corruption. But, situated as you are, in the midst of a large body of people, thus strongly tempted, where the demand for manhood is imperative, realizing the magnitude and importance of your work and earnestly attempting to accomplish it, wisdom, courage, faith, hope, and love will be given you and victory will follow.

As Disciples of Christ you have a great

message—one pre-eminently adapted to the American people. It is said of the civil government under which we live that it excels in that it reposes more faith in man and has more hope for him than any other government under the sun. It says to him, "Conduct your own business, establish your own educational institutions, enact and administer your own laws, develop your own religious life." There is that which supplements this; there is that which harmonizes with this in the teachings of the disciples of Christ. We accord every man liberty of opinion; we accept every lesson given us to-day that contributes to larger life, not caring whether it approves or contradicts that to which we subscribed yesterday; we insist upon loyalty to Christ in faith and conduct and desire the union of God's people upon this basis, that the Christian world may present a united front against the forces of iniquity. As the American people become acquainted with this plea, seeing that we desire simply the elevation of their lives, they will come and rejoice with us in the liberty of the blessed gospel.

I am glad that the business men of our Chicago churches have a sense of their responsibility and are rejoicing in the exalted privilege accorded them of working for the blessed Master. Permitting the Lord thus to use you, you are destined to render effective service and wield a most potent influence for good. In the pursuit of your respective vocations, you have experienced the value of every virtue and hence you know what their possessions means to any life. You know that the gospel of Jesus, beloved and obeyed, means the proper development of human character and know from experience something of the trials and temptations of those whom you would bless and hence are equipped for your work as no mere theorist can be.

Through the organization represented here to-night, you will gain a clear conception of the demands of your field and the way whereby you may possess it. Counseling here, one with the other, means greater wisdom for the direction of your work, and the consciousness of the fact that you are co-operating with one another and with the Lord in the highest work committed to man, means additional courage and strength for its execution. I trust that this organization of Christian business men will continue to grow, for if it does it will mean that the Church of Christ in this city will increase in numbers, power and influence.

May God's blessing ever attend you, to the end that your highest hopes for the good work you have undertaken may be fully realized.

Cincinnati, Ohio.

"Young man," said the pompous individual, "I did not always have this carriage. When I first started in life I had to walk."

"You were lucky," chuckled the youth. "When I first started in life I couldn't walk."—Chicago News.

"Do you know Mr. Fresco—Mr. Albert Fresco?" inquired Mrs. Nuritch.

"No," said her husband. "Why?"

"I've got an invite to Mrs. Blugore's garden party, and she says they're going to dine at Fresco."—Philadelphia Press.

The Quiet King *

Caroline Atwater Mason,

Author of
"A Wind Flower,"
"A Minister of the World," etc.

CHAPTER VIII.—Continued.

"Wert thou with them in the house?" asked Joanna.

"Yes, I followed the Master from the synagogue; once with him I feel that I cannot leave his presence. So I was with him in the court when the women came to him, and besought him to tell them what they might do for the mother of Dorcas, for he alone is always calm when all others are in uncertainty and fear. He followed them directly into her chamber, and I heard him speak. His voice was low and very quiet, but with that strange, irresistible tone which I can never hear without an inner trembling, and yet not severe as when he commanded the demon. He was gone only a few moments, and when he returned, she that was fever-stricken followed him, restored and strong as before. I saw how she loved him, although she spake little; but she went about to bring him food and fresh garments and water for his feet, as if in ministering to him she found joy beyond words."

"How should she not?" murmured Joanna, with tears in her eyes. "Thinkest thou not, my Adriel, that such a one could make thee whole again, if thou couldest but come into his presence? Surely he would have compassion on such suffering as thine."

The blinding tears and speechless misery of Adriel witnessed to his conviction that he was unworthy to ask or receive so great a grace.

"Then at even, when the sun was setting," Philip continued gently, "all the people of Capernaum who had any sick in their houses, hearing of his wondrous healing, brought them unto him, and he laid his hands on every one of them and they were made whole."

"I could but marvel at the tender compassion which he sheweth unto every form of sickness, even unto leprosy, which all other men loathe as corruption itself; for in his own frame is no taint of weakness or disease, nor ever hath been. He is without spot or blemish; his body is strong and pure, and he can endure this unceasing labor without complaint or impatience. Grave and thoughtful is he, and yet there is a joyous power and reliance in him which it seemeth to me doth ever flow to all men who meet him and lift them up. Yes, my Adriel, there is good hope even for thee, for not once have I seen the Master turn one away, whatever his state might be."

Philip arose now to go, and when he had taken leave of Adriel, in whose saddened face he saw a faint ray of the hope he had come to bring him, Joanna followed him out into the court.

"Simon must count himself happy," she said, "that the Master hath consented to tarry in his house. Would that it were in mine!"

"Even so he does. And knowest thou that he and Andrew, and also the sons of Zebedee, both James and John, have been chosen by him to be with him wholly as his disciples, according to the custom of our rabbis? They have left all now to follow him. It was only yesterday on

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the lake that he made known to them his wish. Oh, if I, too, might but receive so great a favor!"

"It will come to thee, I think, Philip. Thou knowest when he met thee first in the spring, before the marriage at Cana, that he bade thee follow him."

"Yes, but that is long ago, and in all these months he hath had time to forget me. I fear I am not such a man as he would choose to be near him always, now that he hath so great a fame. Simon, whom he hath surnamed Peter, and the sons of Zebedee, are stronger men than I. Nevertheless their hearts are not truer, and if he should be so gracious as to call me also to him, I would follow him as long as I live, and even unto death."

CHAPTER IX.

Himself took our infirmities and bare our diseases.—Isaiah.

In the house of Simon Peter in Capernaum, on a certain day some weeks later, a great crowd was gathered so that there was no room to receive them, not so much as about the door, and they stood even out upon the street, pressing close together with eager faces. Within, in the colonnade surrounding the central court of the house, the Master stood and taught the people, and the grace of God was upon him.

It was an unusual company in Peter's house that day. Among the inhabitants of the town and of the other lakeside villages were mingled many strangers—scholars, Pharisees and men of influence from all Galilee and even from Judea; while a group of distinguished doctors of the law who came from Jerusalem itself, bore witness to the fact that the fame of the Nazarene was spreading throughout the land and that the party in Jerusalem, whose power emanated from Annas, the high priest himself, had thought it time to learn something concerning this strange rabbi.

If the Master understood that he was in effect upon trial before the most powerful men of his nation, through their agents, nothing in his words or ways betrayed it. Coming in from an hour in the quiet of the country outside the busy town, where in solitude he had sought the strength of God, he appeared now before the waiting throng with a face glorified by his sense of his Father's presence, quiet and full of peace.

While he was yet speaking four men, Philip of Bethsaida, a grizzled slave, the Seba of former days, and two others, approached the house, carrying between them a litter on which lay a helpless paralytic.

It was Adriel.

They paused at the entrance to the house, but finding the assembled people standing even in the street, they perceived that it was useless to attempt to force their way into the court at that point. For a moment they stood, disappointed and uncertain what to do. Suddenly Philip, turning, led the little group, still carefully and tenderly bearing the sick man, back into the garden at the side of the house where the outer staircase led to the roof.

"What wilt thou do?" asked one of the men, perplexed as to his intent, and the sunken eyes of Adriel roved in troubled wonder about him and fastened upon Philip's face in piteous appeal.

"Where art thou taking me?" he asked feebly.

"Fear thou nothing," his friend made answer, strong and cheerful as always. "I am but taking thee to the Master; since we cannot find entrance to the house below, we will see if we may not find it above." In a moment more they had reached the housetop and gently laid the litter down, while Adriel, faint and dizzy from the unusual motion and overcome by the fatigue of his journey, for he had been brought in Philip's boat from Tiberias, lay with eyes closed and a palor like death upon his face.

For a moment Philip feared that his bold undertaking was of doubtful wisdom, and with impetuous haste he proceeded with the help of the other three to remove the loose tiling above the court in the center of the roof, until a wide opening was made through which he could look down.

"Yes, there he is," he whispered to his helpers; "just below us there."

In the densely crowded court some men noticed the sudden light falling from above, as the tiling was removed, but, spellbound by the wonderful teaching, they heeded it not, and listened as before, eyes and thoughts riveted upon the Master.

Ropes having been provided, with swift dexterity Philip adjusted them around the litter, which was then brought over to the opening just made in the roof, and cautiously and slowly they lowered it into the midst of the company, until it rested upon the pavement in a little open space before the feet of Jesus.

Pausing in his words, the Master looked at Adriel as he lay, faint, trembling, with gaunt, sorrowful eyes raised in solemn appeal to his, and then looked up to the open roof where Philip and his helpers leaned, breathless and eager, peering down into the court to see what would follow. He saw their faith; he saw the sick man's deepest need. Fixing his large, serious eyes upon Adriel's, he said:

"Son, be of good cheer; thy sins be forgiven thee."

It was an utterance simple yet divine, transcending all that had gone before it, as it transcended the highest reach of the sufferer's hope. They had brought him to the greater Healer because they knew the needs of his stricken body, but the awful desolation of his spirit they could not know. He had suffered them to bring him, but in a kind of hopeless submission, since for his burden of sin and remorse he looked for no release. And now this calm, majestic teacher, looking at him with an endless pity in his eyes, had searched the very darkest abyss of his suffering and had lifted him from it. Whether the release from his death-in-life of paralysis was to follow, he knew not nor cared at this the supreme moment of his life. There were light and

(Continued on page 595.)

Sunday Afternoon

PREVAILING PRAYER

Archbishop Trench

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee!

REAL SELF-CONTROL

To most people self control means the control of appearances and not the control of realities. This is a radical mistake and must be corrected if we are to get a clear idea of self control and if we are to make a fair start in acquiring it as a permanent habit.

If a man is ugly to me and I want to knock him down and refrain from doing so simply because it wouldn't appear well and is not the habit of the people about me, my desire to knock him down is still a part of myself, and I have not controlled myself until I am absolutely free from that interior desire. So long as I am in hatred to another, I am in bondage to my hatred; and if, for the sake of appearances, I do not act or speak from it I am none the less at its mercy, and it will find an outlet wherever it can do so without debasing me in the eyes of other men more willing than I am to be debased. My selfish desire to injure the man I hate is counterbalanced by my selfish desire to stand well in the eyes of other men. There can be no true self control so long as either form of selfishness dominates my actions.—Annie Payson Call, in Leslie's

THE MAN WHO NEEDS NO APOLOGY

"Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don't be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses. 'That's his way; but he's good-hearted down under it all.'

"I charge you, boys, to be masters of your moods, your tempers, and your ways. Never let them get so strong that they shall represent you to the world; that you shall be known by them rather

than by anything else that may be in you. No one has a right to do business on the patience of his friends, or expect those about him to excuse the faults and weakness he can remedy. What the world wants is the man who has honestly made the best of himself and who needs no apology."—Forward.

THE LIFE ENLARGED

What would it mean in our lives if we were enlarged? What would it bring to pass in the church?

It would mean essentially, and most of all, a broadening of our lives. We, as sadly as the Corinthians, are pinched smotheringly tight in our too little affections. Enlarged therein, we should care for greater things in a greater way. Now to us truth, honor and humanity are interests; to hearts amplified they would be passions. Our present diminutive souls would encompass the many in a devotion of service, not only wide, but deep. And in the abounding life an amiable cordiality toward our Savior would grow into adoration, and ripen into covenant allegiance. The affections are the wings of the spirit; happy the man whom they bear above the sordidness of earth to diviner desires than earth can inspire.

It would mean a broadening of our wisdom. Of Solomon it is written: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart." That same "largeness of heart" would teach us "understanding exceeding much" of the true worth of all the varied values that appeal to our souls. A life on a wider plan would give place and space to the things of eternal good, so that they could be no longer excluded by the things of the moment and a day. A spacious wisdom springing out of a large heart would no longer debate whether it could afford to forego pleasure for character, or yield riches to pay for a quiet conscience. And in the church, if we worked in the light of a clearer and higher noon, we should not be contriving to build so meagerly the foundations of the kingdom. Comprehending better what Christ can be to the generation, we should strive to make him more. We should not expect so slightly the achievement of good, nor be content with such minor victories for our God. A more adequate wisdom would build a more adequate Christianity, adapted to more human needs.

It would mean a broadened service. "I will run the way of thy commandments, when thou shalt enlarge my heart," is one of the superlative verses of the 119th Psalm. Now, in petty childishness, we calculate how little we need do for the Lord in order to avert his condemnation. Were we but enlarged, our eager questioning would be to know how much we might be permitted to do at the high honor of his commands. No longer the minimum would satisfy us; the maximum would be the goal of our striving. A larger life would more appreciate the greatness of God's purposes, and "run" to fulfill so much of those purposes as might lie within its own province.

And it would mean a broadened enthusiasm. "Thy heart shall thrill and be enlarged," is Isaiah's stirring prophecy as he comforts Israel with pictures of the day when all the sons and daughters of the kingdom shall be descried returning home. We work so slavishly and dully at our task because we have never had the far-sight which could behold the repatriation of humanity. If but once with more distant vision we might see the approach of the conquering Christ, then our hearts too would "thrill and be enlarged." We should be enlarged out of humdrum and doubt and discouragement into joy of labor, the confidence of trust, and the courage of power. Enthusiasm would not be fever, but fervor.

Why should the greatness of the Christ-life be left for the great? It is equally within the possibility of all. Ye puny, infant Christians everywhere, "be ye also enlarged."—The Interior.

MEDITATE ON THE WORD

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the psalmist had done, when he said, "Oh, how love I thy law! It is my meditation all the day." He had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy: "Meditate upon these things; give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.—Ram's Horn.

(Written for the Christian Century.)

GOOD

Frank Honeywell

What means it to be good? now fills my mind.
Is 't just to do no harm, to wrong no man,
To live, and be, and breathe, with soul entwined
About some object loved? Since time began,
Throughout the ages, 't seems to me 'tis sought
By Higher Knowledge unto man to bring
A full conception of this wondrous thought,
That good is not just being anything.
Two views of art I see, in each behold
A beauteous maiden clinging to a cross;
But one, as angry billows swell and toss,
A sinking comrade draws into her fold.
Man oft deceives himself, unmindful of this one thing;
Just being good is only being good—for nothing.

I believe something. My tongue tells what I think I ought to believe. My daily practice tells what I really believe.

Home and Children

WHERE'S MOTHER?

Bursting in from school or play,
This is what the children say;
Trooping, crowding, big and small,
On the threshold in the hall—
Joining in the constant cry,
Ever as the days go by
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won—
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for that we can say,
"Where's mother?"

Mother, with untiring hands,
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"
—Good Housekeeping.

URSULA'S OUTING

She was a little shop girl of no particular account in the world, enjoying a holiday, hardly earned by the sea. It was late autumn now, and she had dreamed of her holiday all the summer through. For she was a London girl, and this was her first glimpse of the sea. After much deliberation and study of time-tables and illustrated guide-books, she had decided upon a little place on the Norfolk coast.

Hers was not a mind to which the attractions commonly accepted as popular could appeal. She was a gentle, dreamy creature, whom circumstances had cast upon the world, in which she was unfitted to strive. But though gentle, she was not weak. She found the sea on the whole disappointing. Its vast loneliness oppressed one whose heaviest cross was her own peculiar isolation from her kind.

There were few visitors left at Crampton Cove in the last week of September. Except for a handful of children who regularly played on the beach morning and afternoon, the little shop girl had it mostly to herself. The rest had done her good, and though she did not know it, her face looked very sweet under the brim of her cheap sun-hat. Yes, it was quite a winsome face. Her book, which she had taken from the village library, had interested her thoroughly for nearly two hours; when she shut it at last she was surprised to see that a change had come over the spirit of the place.

The sun had gone. In its place a thick sea-fog seemed to have unrolled from some mysterious background. Across the flat, wet sands came the boom of the waves, and their foamy outline could

just be seen. She rose in no way alarmed, interested in what was a phenomenon to her. And just then she heard the voices of children, and saw the red skirt of the little girl making a welcome bit of color among the prevailing gray. As she walked towards them she was surprised to see that they seemed to be alone, playing unconcernedly among the numerous sand castles, and taking no heed of the fog. For there was neither cold nor rain with it; it had stolen in very softly, almost as if it sought something stealthily to hide.

There were three little ones, a chubby girl of nine, and her two brothers, younger, the baby, a dear, fat mite, making a picture with his clothes bundled about him, and his bare legs paddling contentedly on the wet sand.

"Isn't it time you were going home, dears?" she said pleasantly, in a little timidly; "don't you see how thick it has grown?"

"Nana is coming back," said the little girl. "She only went up to the village to buy herself a paper."

Ursula nodded, but lingered, determined that she would not leave them until the nurse returned. And glancing round, she saw something in the opposite direction quite away from the sea which gave her a little start. It was the gleam of water, and she realized, with a feeling of sudden sick horror, that they must be on a sand-bank, and perhaps they were already quite cut off. She had often watched the rapid flow of the incoming tide just here, and the quick engulfing of the sand-bank with the big rock in the further end, which was almost but not quite covered at high water. And they were at least five hundred yards from the dry bents, which the tide could not reach. She said nothing to the children, but crossed the firm, hard bank of sand, and took her bearings. And sure enough the tide was around them, an encircling bond on every side. It was already too broad to leap. She pulled off her shoes and stockings and waded in. But the bank sloped quickly, and in a moment she was almost beyond her depth. Her face whitened, and she looked anxiously around for a moment, not as yet seriously alarmed, because the nurse surely must hasten back quickly, and would undoubtedly bring relief. She said nothing to the children; in fact she went close to them again, and began to play with apparent unconcern, promising to show them quite a new kind of castle never before seen upon the beach. It answered for a moment, and then the little girl suddenly sounded the note of alarm.

"The sea is all around us," she cried in terror. "Look, Bertie, it's coming right up, and we'll be drowned like the naughty children in the book. Oh, I want Nana and Daddy and Mummy."

Ursula comforted them, and they clung about her, forgetting that she was a stranger, only conscious of her kind face, her wet but smiling eyes, her air of protection, her promise of safety and rescue.

And the minutes passed. Talking

softly and cheerfully to them, she gathered them about her, and climbed upon the rock, and tried to interest them with a make believe, that they were only story book people, and that presently they should find themselves back on the bents, and that it never happened at all. Indeed, her own resource surprised her as nothing in her life had yet done. But steadily the water came creeping in. It lapped greedily about their rock when it had swallowed all the sand, and presently it was up to their feet, and the little girl gave a slight scream. But the boy, though his face was dead white, was quite brave.

"Gentle Jesus won't let us drown, Winnie; let's pray him to put the sea away, and bring us back to Mummy and Daddy."

But it was Ursula who prayed, with her face hidden in the baby's neck as he clung closely to her too frightened to cry. It was a curious prayer.

"Never mind me, dear God; nobody needs me or wants me, but save the little children, for their father and mother, for Jesus' sake."

The water was very cold, and she numb, holding the heavy child with one arm, and trying to keep the two tight with the other. How long could she hold them, she wondered in agony; once they slipped it would be all over. So the dreadful moments passed. But presently there came across the dull gray of the hidden water the steady beat of an oar. "Listen, darlings," she just managed to whisper. "It's a boat; somebody is coming for us. Hold on tight; here they are."

Then she remembered no more.

When Ursula came to herself she was lying on a strange bed, and there were strange faces about her—strange, rapt, eager faces bending down as if the only matter of moment in the world was her return to consciousness.

"Where am I? Oh, are the children all right?"

A sob from the lips of the gray-haired man close by seemed to answer her. "Yes, all right, thanks be to God and to you—you heroine."

Ursula smiled.

"It was awful; but they won't play there any more, will they?"

"Never; we shall go home to-morrow," said the man, but the woman on her knees by the bed with her face hidden, never spoke.

"Their mother?" Ursula asked in an understanding whisper.

The man nodded. It was one of the supreme moments of life when the veil is lifted and there is no possibility of misunderstanding whatsoever.

"We don't know you, or who you are, but now you belong to us," he said.

Ursula smiled again.

"I don't mind, I'm tired, and anyhow, I have no home."—British Weekly.

"Our Willie shows great determination," said the boy's mother.

"Yes?" queried the proud father.

"Yes. He spent the whole day making soap bubbles and trying to pin one to the wall."—Philadelphia Ledger.

Mrs. Jawworker—So you are going to leave me, Bridget; haven't I treated you like one of the family?

Bridget—Indade, ye have, mum, an' Ol've shtood it as long as Ol'm goin' to! —Smart Set.

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson for June 18, 1905.)

THE CRISIS FACED AT CAPERNAUM.

Mt. 14:24-36; Jo. 6:22-71.

According to the Synoptic narrative of the feeding of the five thousand, Jesus bade his disciples enter their boat and precede him to Bethsaida, while he dismissed the multitude. With reluctance they left him, for they were doubtless as excited as the thousands to whom they had ministered in his name. The people, according to the fourth gospel, could not contain themselves. Convinced by the manifestations of the day that he was the long-expected Messiah, they were eager to do him homage and accept his leadership. Not a few of them may have belonged to that body of thorough-going patriots known as "zealots," who were ever ready for deeds of heroic violence. Regarding his reserve as an impracticable modesty, they were meditating how to force him to come out openly and assume his rightful place. But divining their intention, Jesus slipped away out of their sight, leaving them to make their way disconsolately back to the city whence the most of them had come.

Solitude was never loneliness to Jesus. It was impossible that he could be really lonely. At one moment only of his life did he betray a passing sense of isolation. Solitude was his opportunity for free communion with the heavenly Father. By such withdrawals for a night of earnest prayer he kept himself strong and clear in purpose. Anticipating the crucial importance of his next contact with the populace, and perhaps fearing that he might be overtempted to yield to their persuasions, so natural and attractive, he went up onto the mountain, partly to avoid an immediate outburst of popular enthusiasm, but in large part in order to prepare God's immediate presence to face the impending crisis, the serious nature of which no one realized more clearly than he.

Meanwhile the disciples had been making their way toward Bethsaida. Not a few authorities to-day are inclined to question whether there was a city of this name situated close to Capernaum and on the western shore. At least it is not impossible to explain the events of this night with relation to the Bethsaida Julias which was situated near the mouth of the Jordan. The feeding of the five thousand took place in the level and fertile plain called the Butaiha, perhaps at its lower end. The disciples had no great distance to traverse, merely the length of the plain. But the wind which suddenly arose was squarely against them and beat them back, increasing both the time and the length of the voyage. All night they battled with the tempest until the approaching dawn found them sorely distressed. Just at this time, when their need was greatest, the Master appeared. He seemed to be passing them by, and at first they were afraid rather than comforted. But when his loved voice was heard in words of encouragement their fears were stilled. According to the fourth Gospel there was a revulsion of feeling. They joyfully welcomed him into the boat and soon were at their destination. The first Gospel adds to this narrative the episode of Peter's attempt to walk upon the water. It is a characteristic anecdote. As Bruce says, it exhibits his mingled "strength and weakness, bravery and cowardice, gen-

erous impulses rather than firm, constant will," a man capable of achieving great things while at fault in little ones.

Apparently the voyage was resumed, for their next stopping place was the district of Gennesaret, a little south of Capernaum. No sooner had they anchored than they were recognized by the people, who proceeded with the utmost energy to gather up the sick and bring them to Jesus. Mark's vivid account suggests more than a few hours of ministrations. Possibly it reflects the activity of the whole healing ministry just drawing to its close. The report of his presence is described as spreading from village to village (Mk. 6:56). Wherever Jesus went he found the infirm and unfortunate placed within ready reach of his kindly gaze and healing touch or word.

According to the fourth gospel, however, on this same day Jesus showed himself in Capernaum. There in its course the people who had been instructed and fed the day before found him. Some of them at least had spent the night on the plain of Butaiha, hoping to see Jesus again. Realizing in the morning that in some way he had returned with his disciples to the western coast, they embarked in some boats from Tiberias which had been driven ashore by the gale of the previous night, and went over to Capernaum seeking him.

Finding Jesus at the synagogue, they wondered how he had eluded their observation. The Master admitted their enthusiasm but realized its shallowness. They were eager to follow him if he would guarantee to relieve their wants. Their eyes had not been opened toward spiritual things by the demonstration, but they were congratulating themselves upon finding at last a bountiful Messiah. A ministry to such physical need would be endless; the food was perishable, the appetite never satisfied.

Once for all Jesus determined to declare himself. "Seek," he urged, "food that abides and permanently satisfies, which I have come to give you." Catching his general meaning some asked what it was that God wished each one to do. To which Jesus replied that they should receive the message which he as God's ambassador delivered to them. But their one reliable and unquestioned authority was Moses. They asked whether he was equal to that great leader, who gave them heavenly bread.

This question gave Jesus an unequalled opportunity of which he took quick and brave advantage. He declared that the true bread of God both comes directly from him and gives permanent spiritual life to mankind and that he was this true bread, sent from God, the Father, in order that men could really begin to live forever.

Naturally his auditors were staggered by such a declaration. They would have readily granted him prophetic standing, but this was no less than a claim to unique partnership with God. In answer to their murmurs Jesus added that in order to understand and accept his claim they must be taught of God, given an insight into truth. Then making his figure more explicit, he declared that they must eat his flesh and drink his blood in order to have the permanent divine life.

How natural that many should regard him as insane or overwrought, and that they should cease to follow him. It was a severe testing for even the most devoted, only to be endured by those whose conceptions of the life of God had already in large measure been fashioned on the pattern of Jesus' own life. Peter could well say for these disciples, "we know that thou art the Holy One of God." They were at least fairly conscious of feeding upon him, of finding in close fellowship with him and in the gradual assimilation of his ideals and methods a true quickening of their spiritual selves.

By this figure Jesus forever gave vivid expression to the relationship which he would encourage with his followers. They must not only believe in him but must seek with persistency and patience to make his mode of life their own. He is God's pattern to mankind. He affords a ready guide to the attainment of the Godlike life. Those who would become children of God require no other direction than the command to live according to his model, assimilating themselves to him.

The BIBLE SCHOOL

By CARLOS C. ROWLISON

Lesson. XII.

June 18.

THE HEAVENLY HOME.

Rev. 22:1-11.

1. **A Better World Than This.** So long as death prevails, so long as disease and misfortune overtake me, so long will the desire for "a better country" be unquenchable. We cannot too much labor and pray to transform the kingdoms of this world into the kingdom of our God and of his Christ. We have often felt that religion has been made too much other-worldly. The way to heaven is not through an earthly hell. Yet it will be many ages before any one of us is made free from many woes of life. And so long as this is true, we shall all desire a home where there is no sorrow or tears.

II. **The Healing of the Nations.** The tree of life is in the heavenly city. The leaves of healing come from God to us. The great saving power of God comes as a healing balm from on high. "Every good and perfect gift cometh down from the Father of light." The upward striving of the human heart is met by the kindred appeal of the Father's love. Our aspirations for holiness and divinity are but the wafted leaves from the tree of life which is in the city of God.

III. **"And there shall be night no more."** It is probably true that if men had an absolute consciousness of all the consequences of their deeds, they would always do right. One of the most awful consequences of sin is the deadening of this consciousness, the blinding of the vision to "the exceeding sinfulness of sin." In the New Jerusalem, men shall live so openly that they will see the face of God, and this vision will illumine every thought and deed so that there will be no night there. Some souls seem to be living now in such effulgent light. We all might do so, if we would.

The PRAYER MEETING

By SILAS JONES

TAKING CARE OF ONE'S SELF.

Topic, June 21: Acts 20:28; Jude 21.

What is it to take care of one's self? I think we often have wrong notions of the part to be assigned to our own activity in the care of ourselves. We may think too highly of our own efforts or we may not think well enough of them. The air that we breathe and the water that we drink were not created by us. But we need not breathe impure air and drink impure water. Nature produces the food we eat, but we can assist nature by preparing the soil and planting the seeds. We do not grow up in moral and religious vacuums. The spiritual atmosphere of our childhood home determines largely what our life will be. But the atmosphere is not all. There must be the appropriation by the soul of that which is about it.

Care of the Self.

Let us not overlook the fact that we are dealing with care of the self. Now this does not mean care of possessions except in so far as possessions minister to the self. Many a man thinks he is looking out for himself when he is actually neglecting himself for the sake of his farm or his money. "Do not follow my example," said a wealthy farmer to a young man, "I have wealth, but I do not know how to live. You spend some of your time and money in learning how to live." The lament of this old man is that of thousands. No matter what may be the object of our endeavor, if we neglect ourselves we fail to reach true success. Care of the self includes

Care of the Body.

And what is care of the body? It is a common notion that a man is giving his body proper attention when he is pampering it and using it as little as possible. The fat man with the red nose and the weak heart action imagines that he is treating his body well. Another is of the opinion that he is doing the right thing when he shuts himself up in a close room and breathes impure air. He thinks his body ought not to be exposed to the rough blast of winter and the

*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

hot sun of summer. The boy in the street who goes hungry half the time and is never warmly clad is better off than either of these men. There is no joy in having a body that cannot endure rough weather. Neither is it worth while to have a body unless it can be used. Do not waste your pity on the man who walks; save it for the man who cannot walk. Give your sympathy to the man who cannot work rather than to him who has to work.

Care of the Mind.

"How many children have you?" said a traveler to a savage. "I don't know," was the reply. "I never counted them." "Why do you not count them?" "It hurts me to think," said the savage. This lazy fellow had discovered that thinking is painful. Like many men in civilized lands he was unwilling to endure the pain of thinking. But if we intend to deal fairly with our minds we must think. We are so situated in this world that it is not necessary for any one to go out of his way in order to find a problem on which to exercise his mind. All one needs to do is to study himself and his circumstances. He will not be altogether pleased with either. But if he persists in his efforts to bring order out of the chaos of his life he will be pleased with the vigor of his mind. He will have no desire to live where he would not have to think.

Care of the Soul.

How do men care for their souls? "Remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'" The soul is nourished when it bestows of its riches freely upon others. Therefore if we would care for our souls let us not try to hoard our affections. Let us give to men, our brothers, the choice treasures of our hearts.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

MINOR MORALITIES.

Topic, June 18th: Eph. 4:25-32.

I do not understand why this reference is given for the topic, "Minor Moralities," when the very first verse says: "Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another." I am old-fashioned enough to regard lying as one of the worst of sins, in children or in older folk. Indeed, the more I look about me and study the foundations of character, the more I am convinced that lying—just common lying—is about the meanest and most utterly degrading of all sins. Its effects upon character, as affects the man himself, and his relation to others, is even worse than downright viciousness. Lying, insincerity, pretense, are kindred crimes against the soul and against all social order. No wonder the Master said of the Pharisees: "Publicans and harlots go into the kingdom of heaven before you."

Lying is said to be a characteristic of the Oriental; if so, it accounts very largely for the degradation of the people. Lying saps the very root of all the moralities. I remember hearing one of the best and most thoughtful men I ever knew say: "It may be that God Almighty can convert a common liar, but I never knew of such." I thought at the time it was a thoughtless, extravagant statement; but I have concluded it was the observation of a careful man, and the result of a keen analysis of the things that make and unmake character. And of the things that determine character, and hence destiny, the love of truth is first. There is where the shrewd, logical Paul put it, or, if you prefer, inspiration put it first. And for this reason: "We are members one of another." The basis of society, of all business, of church and of community life, is confidence which rests on truth-loving and truth-speaking. The first charge to the new man is to put away lying, and that's the first test of every genuine conversion. Don't lie to God, don't lie to yourself, don't lie to others. It's the very foundation of all worthy Christian character. Sincerity is the citadel of the soul. The world recognizes that in paying homage to the memory of Washington and repeating the hatchet-story, with the saying, "I cannot tell a lie, father." To be afraid to tell a lie, or to scorn to tell a lie, marks the soul that is nobly born, or the new-born soul. It's a great thing to be nobly born; it's yet a greater thing to be truly new-born—born of God; but love of the truth, sincerity of soul and of life, are the marks of both.

And then that other expression immediately following: "Be ye angry and sin not." Most of us regard getting mad as a small matter. But it is put right after lying as

among the chiefest of sins of which we are likely to be guilty, in the church or out of it. To be angry and sin not is one of the hardest things that redeemed men have to do in this world. And more of us fail right here than anywhere else, perhaps. The apostle adds, for the benefit of those of us who must get mad—"let not the sun go down upon your wrath: neither give place to the devil." For I reckon more of us give place to the devil in allowing ourselves to get mad and stay mad, than in any one of the sins that do so easily beset us. "Let him that stole steal no more; but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth;" so next to stealing are laziness and selfishness. "And let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." What we call "minor moralities" make men.

QUIET KING.

(Continued from page 591.)

life and cleansing for his stained and guilty soul; this sufficed.

But there were men there of another sort; men who bore no keen consciousness of sin; whose outward respectability was counted by themselves for righteousness. Among the delegation from Jerusalem there were whispered words and frowns of disapproval, and one, bolder than the rest, murmured with an air of great amazement:

"Who is this that speaketh blasphemies? Who can forgive sins but God alone?"

Turning toward the speaker, the Master asked quietly:

"Why do ye think evil in your hearts? Which is easier, for me to say unto this man," and for an instant his eyes again rested upon Adriel with that unspeakable pity, "to say unto this man, thy sins be forgiven thee, or to bid him arise and walk? But that ye may know that I, the Son of man, have power on earth to forgive sins"—he turned away from them and looking upon Adriel, said low, but in the tone of absolute, irresistible command of which Philip had spoken—"I say unto thee, arise! Take up thy couch and go thy way unto thine house."

His power to heal the body attested his power to heal the soul, for lo, at his word Adriel, who had lain powerless as if touched by death itself these many years, arose before them all, and took up with strong, steady hands, that whereon he lay.

Gladly would he have tarried to kneel at the Master's feet and pour out his adoring gratitude, but the command had been imperative: "Go thy way unto thine house."

It was the will of the great Healer that he should be alone for a while that so he might commune with his own heart and be still, and see the salvation of God.

Adriel turned. The company that had watched breathless and astonished thus far wondered yet more when they saw his face. Something of the beauty of his youth had returned to the marred features; the eyes were clear and shining with joy, words of praise were upon the lips, and as he advanced through the crowd which fell back on either side before him, his steps were those of a strong, free man.

So great was the amazement and enthusiasm that the gathering was broken up, for all the people were glorifying God

and saying one to another, in awed and astonished accents:

"We have seen wondrous works wrought by the Nazarene before, but we never saw it on this fashion!"

But the party of learned men from Jerusalem stood coldly aloof, jealous of the power they could not deny.

Adriel, glad in the great, two-fold liberty wherewith he had been made free, returned to the home in Tiberias.

(To be continued.)



Orange Grove, Redlands, Calif.

THE NATIONAL CONVENTION.

P. C. Macfarlane.

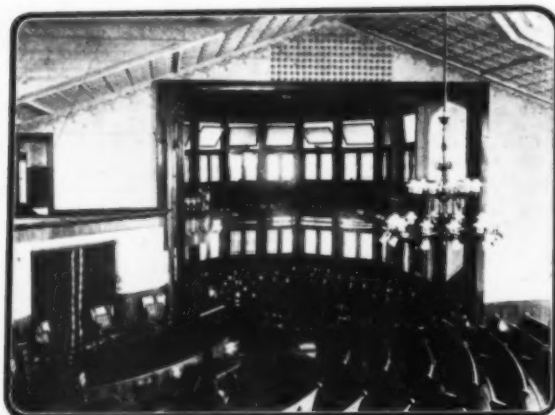
The interest in the convention grows apace. It is astonishing us to see the interest there is in the convention on your side of the Rocky mountains. We have stacks of letters saying: "I am coming." Sometimes the writer is coming alone, but generally he speaks of a party of from three to thirty. Of course this is independent of the special trains being worked up from various parts of the country. It is, perhaps, apropos just now to speak of the work of our entertainment committee, of which Frank S. Ford, pastor of the First church, is the chairman. He reports that he has good rooms on the European plan from 25 cents a day for an individual up to \$2.50 a day, the latter rooms being in the most exclusive first-class hotels. We will easily have sufficient accommodations for all who wish to attend the convention. There is quite a hegira from the city at this time of year, and we shall take advantage of it.

The aim will be to put as many visitors as possible in private houses, thus affording an opportunity for missionary work, and a systematic canvass of the part of the city adjacent to the convention buildings will be made in time to do that. Delegations of large numbers can be accommodated in first-class hotels, and if desired contracts can be made, with such hostleries for the entire entertainment of delegations, both for rooms and board. Representatives will meet all incoming trains and arrangements will be made with some of the leading transfer companies so that baggage will be properly delivered to the attendants. Aids and guides in sufficient numbers to handle the convention will be provided, no matter how large the crowd.

Arrangements have been made by the program committee, of which Bro. Geo. C. Hubbard of the First Church of Oakland, is the chairman, to secure from the Hackleman Music company, music which will be used during the convention, and this will be printed in the program, which will consist of about eighty pages of handsome book paper with illuminated cover and appropriate designs.

Glimpses of an Enthusiastic Work

CHRISTIAN CHURCH, STEUBENVILLE, O.



Intermediate and Senior Bible School Room, Christian Church, Steubenville, O. The glass doors on the main floor and on the balcony open into individual class rooms which are separated from each other by solid partitions.

Amos
W.
Borden



Primary Room, Christian Church, Steubenville, O. The farther end of the room is used for the beginners grade and curtains are drawn during the recitation period, but the opening and closing exercises of the primary proper and the beginners are all together.

THE first organization in Steubenville was in 1830. The first church was established under the direction of Alexander Campbell and his co-laborers over seventy years ago, making the Steubenville church one of the first organizations. It was established by Campbell in person. Not being able to obtain a house the Court House was used. Mr. Campbell made frequent visits and preached in the Court House at late as 1840. In 1830 twenty-six persons were found willing to enter a church bearing simply the name Christian with no creed but Christ. In 1840 a reorganization was effected with both Thomas and Alexander Campbell present. Soon after a lot was bought and in 1844 a house was built. One of the most liberal contributors to this building was Edward M. Stanton. While not a member of the Christian Church he took a lively interest in the little church and helped in its support. After entering its new home the church began to grow and gain strength. During the thirty-nine years that the church occupied this house the following men acted as pastors: Dr. Poole, Wm. Beaumont, John Phillips, D. J. White and P. H. Jones. Many leading Christian preachers assisted these brethren, among whom were the Campbells, father and son, Walter Scott, Wm. Baxter, President Pendleton, Campbell McKeever, Isaac Errett, Chas. Louis Loos. Late in 1872 a building was purchased from the Second Presbyterian Church and from February to April 15th, 1873, both congregations occupied the edifice. Since that time the membership has increased from 150 to 1,000, and the following men have acted as pastors: Leonard Southmayd, J. H. Car-

ter, Mr. Brennenstohl, Mr. Blanks, Mr. Adams, now a missionary in India; Mr. Walden, E. A. Bosworth, C. W. Hamilton, Geo. T. Smith, J. G. Slayter, J. W. Kerns and the present pastor, H. H. Moninger, who has been with the church for nearly three years, during which time 420 persons have been added to the congregation. Six years ago the

upon its work. F. D. Power says of the school: "The whole church is the school and the whole school is the church." The present enrollment is about 1,100, including 150 on the Home Department and 226 on the Cradle Roll. The average attendance in the main school for the last half of 1904 was 551. Its rallies the past three years have been as follows: 1902, 1,048; 1903, 1,141; 1904, 1,353. The arrangement of the school in departments and grades is as follows: Primary department, ages, 0-9; grades, 1, Cradle Roll, 0-3, 2, beginners, 3-6, 3, primary proper, 6-9.

Junior department, ages, 9-12; grades, C, B, A.

Intermediate department, ages, 12-16; grades, D, C, B, A. Senior department, ages, 16-death; grades, 1, Young People's; 2, Teacher Training; 3, Christian Training; 4, Mission Training; 5, Pastor's Class; 6, Chinese Class; 7, Home Department.

Each department has a superintendent, a corps of teachers, a secretary, a normal teacher. As in all truly graded schools, we aim to do a certain definite work in each grade. Each teacher specializes in his department.

Space will not permit the mentioning of each department or grade in detail, but we want to say a word about one division of the senior department, namely, THE CHRISTIAN'S TRAINING CLASS. This is a class in which all the new converts are placed for a course of study in the New Testament Church. At the close of the course an examination is held and a diploma is given. The graduates are then placed in other grades as they desire. This plan was put forth in order to indoctrinate and thus hold



BIBLE SCHOOL MISSION CHAPEL OF THE CHRISTIAN CHURCH, STEUBENVILLE, OHIO.

present church building was erected, worth \$30,000, and it is entirely free from debt.

To show the many sides of the life of a large congregation we mention some of the departments of work.

THE BIBLE SCHOOL: This church realizes the power and possibilities of the Bible School and lays much emphasis

Reaching Out After Better Things

POWER OF THE SUNDAY SCHOOL

the new converts. Our pastor secured the aid of Mr. C. P. Leach, of Iowa City, Iowa, in preparing and having printed a course of study for this class, and within less than two months, after the studies were completed a thousand of them were sold. There are now classes in Burlington, Iowa, Sioux City, Iowa, Iowa City, Iowa, North Tonawanda, N. Y., Lincoln, Kan., Sebring, Ohio, Gloucester, Ohio, Wilmington, Ohio, and other places. W. C. Bower of North Tonawanda has at present nearly one hundred in his class. Our pastor is at present taking his class of over 250 through the same course, which is called "Outline Studies in the New Testament Church."

MISSIONARY SOCIETIES:

The auxiliary to the C. W. B. M. is doing a solid work along the ordinary lines outlined by the board of missionary managers. The meetings are held in the afternoon of the second Thursday of each month. The Young Ladies' Missionary Circle meets the first Tuesday evening in the month. It is in a flourishing condition and the members are enthusiastic over the work. At present we are just starting a mission class as a part of the Senior Department of the Bible School, to meet at the same time as the rest of the school.

YOUNG PEOPLE'S SOCIETIES:

The Senior Endeavor is doing a fair work, but the organization of each adult class in the Bible School has largely taken away its committee work. The Inner Circle is an organization of those between the ages of ten and seventeen. They use the regular C. E. subjects, but direct their thoughts more to definite missionary work.

WILLING WORKERS: This is an organization of women that raised \$1,600 for the new church building. They meet every Wednesday afternoon. They are true to their name.

CHOIR WORK: The choir is organized with a president, treasurer, leader and organist. No one is invited into its circle without a previous consent of the Board of Elders.

A CHURCH PAPER: The church publishes a small weekly paper, the circulation of which is about 600. We were successful in getting it through the

mail as second class mail matter, so we are able to send to all the members on Friday afternoon. While a church paper makes a great deal of extra work, it richly pays.

MISSIONS: The church has had a marked growth along this line. In 1903 it gave three times as much as ever before for Foreign Missions. In 1904, it

cleus of members in that section of the city.

DEFINITE RESULTS: Among the good things that the congregation has done during the past five years is the sending forth of five of its young men to preach the Gospel. They are L. N. D. Weels, Fred Gorden, Allen Gorden, Edgar Salkeld, Cyrus Yocum, while another James Linton, is in college preparing for the ministry.

REVIVAL MEETINGS:

During the three years our pastor, H. H. Moninger, has been with us he has held three evangelistic meetings, one at home, one in Iowa City, Iowa, and one in North Tonawanda, N. Y. The aggregate results of these three meetings were 404 additions. The first one of these meetings we mention more in detail, as it was the greatest meeting ever held in our church. It was held from Jan. 11 to Feb. 8th, 1903. To show the continuous growth of the meetings a cluster of crimson grapes was placed on the wall of the church auditorium, and one grape was added for each accession. At the close of the meeting the name of each was placed on the several grapes. The plan worked wonderfully and was beautifully adapted to the 15th chapter of John. One good thing about this splendid meeting is the fact that very few of these grapes have withered.

The church is just beginning to unfold itself in the progress of Christian service as never before. The work that is being done is solid, systematic

and every step of progress is permanent.

SUGGESTIONS

Addison Brainard

I profess to love God more than I love anything else. In my daily practice, do I ever virtually give up God for something else.

If I derive my ideas of Christian practice from Paul, more than from Jesus, do I transform those ideas into my living influence, in the spirit of Paul, in the spirit of Jesus, or in my own spirit of human selfishness?

If my religious practice exemplifies my self-approved version of Paul, does my Christian character, which my religious practice cultivates, resemble that of Paul, as the character of Paul resembled that of Jesus?



MR. AND MRS. H. H. MONINGER.

doubled the record of 1903. This church, with the churches of the same county, is a Living Link through the F. C. M. S. It hopes to do the same through the A. C. M. S. and the O. C. M. S. in the future.

BIBLE SCHOOL MISSION: About two years ago the Bible School secured a fine lot in a new and growing part of the city and erected a building costing \$3,100. The present property, including lot and building, is worth over \$4,000. It is all paid for but about \$1,300, and this will be cleared, if all is well, by the 1st of January. Bible School is held in the mission chapel every Sunday and there is preaching once each month. It will not be in the far distant future till there will be a second church organized. There is already a fine nu-

This article is the ninth of a series now appearing in *The Christian Century*, relating historically to prominent and Living-Link Churches. The next article will portray the work and growth of the North Park Christian Church, Indianapolis, where Austin Hunter has labored as pastor for the past three years.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

John G. Slayter of Akron, Ohio, goes to Pittsburg, Pa., in August.

H. E. Stevens changes his address from Van Wert, Ohio, to Bryan, Ohio.

W. J. Thomas has accepted a call to Burlington, Kan., and began work June 1st.

I. N. Aldrich has closed his work at Downs, Kan., and has accepted a call to Rochester, Ind.

Z. T. Sweeney has about recovered from the accident that came near resulting in his death.

Sansom D. Brown of Fairfield, Ill., has accepted a call to the Central Christian Church at Evansville, Ind.

J. G. Slick has resigned at Yates Center, Kan., and F. W. Emerson has been called to take up the work.

Peter Ainslee, Baltimore, Md., delivered the baccalaureate sermon at Bethany College, June the 11th.

Dr. Herbert L. Willett delivered the commencement address at Kentucky University, Lexington, Ky., last week.

J. W. Carpenter, Indianapolis, has accepted a call to the Central church at Uniontown, Pa., and is actively at work.

C. A. Young, president of the Christian Century Co., delivered the baccalaureate sermon at Eureka College last Sunday.

W. B. Taylor recently elected vice-president of Bethany College, delivered the commencement address at the last commencement.

W. R. Warren, President of the Alumni Association of Bethany College, was present and had charge of the reunion of the association last week.

Eureka College has published a beautiful calendar of the semi-centennial exercises and commencement program, which was carried out last week.

S. M. Cooper, Cincinnati, Ohio, addressed the Chicago Christian Business Men's association at the Palmer house June the sixth. We publish the address on another page.

The churches of Omaha, South Omaha and Council Bluffs, Iowa, have formed a union for the promotion of fellowship and the general interests of the work. The Union will meet bi-monthly.

W. B. Taylor, who some weeks ago was offered the vice presidency of Bethany College, has decided to accept and has accordingly resigned the pastorate of Iona, Mich., and will close his work there about the 1st of September.

The church at Council Bluffs, Iowa, under the leadership of W. B. Clemmer, has established a mission Sunday school on the south side of the city. The school has rented the Danish church until January, '06, with the option of purchase.

W. B. Clemmer, Council Bluffs, Iowa, will address the seventh district Christian Endeavor convention at Woodbine, Ia., June 20-22. On June 11 W. B. Clemmer addressed the Tribes of Ben Hur in the morning and the M. W. A. in the evening.

The Cleburne Morning Review, Cleburne, Tex., prints in full the sermon delivered by W. H. Bagley, pastor of the Christian Church, to the graduates of the High School on May 31st. The subject of the sermon was, "Potentiality and Responsibility."

E. E. Davidson delivered the memorial

address for the Knights of Pythias at Independence, Mo., June 4th. Brother Davidson is now in a meeting in the Indian Territory. He can be had for meetings east of the Mississippi river during the summer.

Bruce Brown preached the memorial sermon at Mansfield, Ohio, this year. The subject of his sermon was, "The Man Who Wore the Blue." A local paper published the sermon in full on the following day. Bro. Brown is doing an excellent work in Mansfield.

James T. Nichols, editor of the Christian Union, Des Moines, Iowa, attended the banquet of the Chicago Christian Business Men's association, June 6th. While in the city Mr. Nichols made a very pleasant call at the Century office, and visited the University of Chicago.

The congregation at Paris, Ill., has by a unanimous vote chosen Fred E. Hagin, Tokio, Japan, as their representative on the foreign field. Brother Hagin has been in Japan four years and occupies a leading place among our missionaries. The Paris Church is to be congratulated upon its selection of such a representative.

R. G. Sears has been called to the head of the Hebrew department of Christian University, Canton, Mo. Mr. Sears has for three years held a Hebrew scholarship in the University of Wisconsin, from which school he received the A. M. degree. Besides this he has done work in the University of Chicago, which would almost entitle him to a Ph. D. degree.

St. Louis, June 7, 1905.—A teacher in one of our colleges has just sent our National Benevolent Association \$400 in exchange for Annuity Bond No. 96. General Secretary Geo. L. Snively, St. Louis, will give information to all wishing particular explanation concerning the workings of this Annuity Method, and as to the lasting good one can accomplish with comparatively small sums of money.

O. D. Maple, pastor of the Central Church, Marion, Ohio, states that the Marion church, which was organized in November, 1902, with 37 members now has a \$3,500 property. Her total receipts since organization have been \$4,346.30. The church receives nothing from the State Board or the A. C. M. S., but has given for missions \$210.67. This wonderful growth is due in no small degree to the earnest efficient work of Brother Maple.

L. E. Sellers, Terre Haute, Ind., dedicated the new church at Fontanet, Ind., May 21st. Speaking of the church Bro. Sellers says: "It is a neat chapel, built by the sacrifices of the members and friends of the congregation. All bills have been paid as the work on the building went forward, so it was not necessary to make an appeal for money on the day of dedication, although a liberal cash offering was made by the large congregation. The work is in a prosperous condition under the ministry of Brother J. M. Weddle."

Among the fifteen men receiving degrees from the Divinity School of the University of Chicago, at the June convocation, were three Disciples each of whom took the B. D. degree. They were: A. W. Fortune, who took his A. B. at Hiram, and came to the university from

Rochester, N. Y., now assistant pastor of the Metropolitan Church, Chicago; J. R. Ewers, who received the A. B. from Hiram, and who came to the University from Bowling Green, Ohio, now pastor of the Irving Park Church, Chicago; and H. F. Burns, who received the A. B. from William Jewell College, Liberty, Mo., and entered the university from Webster City, Iowa, now supplying at the North Side Church, Chicago.

The Cook County Sunday School Association is just completing its annual program of teacher training classes. These have been held in eight different sections of the city, and in some thirty different churches during the past year. The classes have been conducted by volunteers from the churches and the University of Chicago and Northwestern University. The classes meet once a week, and a portion of the evening is devoted to Sunday school pedagogy, and the remainder to the study of the Sunday school lesson of the following week. This is the most ambitious plan ever undertaken by the Chicago Sunday school teachers, and its success has been very notable. The large staff of instructors and workers is proof of the deep interest aroused. Anyone interested in the plans for such work in other places can secure valuable information by addressing the Cook County Sunday School Association, Chicago.

EXCHANGES.

E. E. Davidson, 421 Altman building, Kansas City, Mo., may be secured for meetings east of the Mississippi river, during the summer and autumn.

There is an opening for a hotel keeper, member of the Christian church, at Lewisville, Minn.—Address W. J. Pettis.

To those desiring the services of an evangelistic singer, I commend Miss Ida Mae Hanna, of 837 Kenyon avenue, Cincinnati. Her training has been under Dean W. S. Sterling, one of the best voice teachers in America. Her voice is sweet, rich and full. She is of a pleasant, winsome disposition. She is consecrated to her work. She expects to attend the national conventions in San Francisco, and would like a few dates in the far west before and after the conventions. If you want her, write at once.—Chas. M. Fillmore.

We are anxious to convince the advertisers that a religious journal is a good medium—not that only, but one of the best mediums for reaching the people; that dollar for dollar, their talk in our columns will bring more inquiries than in any other publication. This is a laudable ambition. It is always commendable to strive to give the best value for the money. Surely our subscribers cannot object to this. But we can not accomplish it without their help. Reader, will you not look over our advertisements at once, and send in at least one inquiry or order, mentioning The Christian Century?

NERVOUS WOMEN

Take Horsford's Acid Phosphate

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

FROM THE FIELD

TELEGRAMS.

Beaumont, Tex., June 11, '05.—Twenty-five added to-day at the church and eight men at the Y. M. C. A. meeting. Dr. Scoville speaking; Delos Smith singing. Thirty-two the first week. Fifty-seven in eight days. Rejoice with us.

J. B. Holmes, Minister.

CHICAGO

C. A. Young, president of the Christian Century Co., has returned from a very successful meeting at Athens, Ga.

The children of the North Side S. S., under the direction of Miss Bar gave an interesting Children's day program Sunday evening to a crowded house.

Professor W. D. McClintock, of the department of English in the University of Chicago, will supply the pulpit at the Hyde Park Church for six weeks during the vacation of the pastor, E. S. Ames, who will spend the time in Des Moines, Ia.

Mr. and Mrs. W. S. Shearer of the North Side Church, have gone to Colorado, to spend three months in the mountains. This prolonged vacation is made necessary by the condition of Mr. Shearer's health. His many friends in Chicago will wish for him speedy improvement.

The quarterly rally and social of the C. C. C. E. Union was held at Irving Park Church, June 1st. Miss Mae Holmes presided. The devotional service was led by H. F. Burns, and words of welcome delivered by J. R. Ewers, pastor at Irving Park. G. A. Campbell, pastor of the Austin church, gave the address of the evening. The main thought of this excellent address was that real worship and faithful service are essential to power in our Christian activity. The North Side Society received the banner for having the largest percentage of active members present.

ALABAMA.

Birmingham, Ala., May 28.—I closed a good meeting at Bessemer, Ala., with D. P. Taylor. Bro. Taylor is a most companionable worker and has made many, many sacrifices at Bessemer, but the church has a bright future if they continue to sacrifice. Twenty-nine were added to their membership. Mrs. Crook and Mrs. Spiegel assisted in the music. June 4 I began with Matthew Small at Sumter, S. C.—O. P. Spiegel.

CALIFORNIA

Thomas G. Picton, of Woodland, writes in the "Pacific Christian" under date of May 25:

"We have just closed a most delightful meeting of two weeks' duration with Bro. F. G. Tyrrell at the helm. We regret that local conditions prevented us from continuing the meeting several weeks longer, for verily the meeting had only just begun. As it is, however, much good has been accomplished. The church has been visibly blessed and strengthened, while the individual membership has been helped in several ways. Several took fellowship with us by letters and statements from other churches, while others came from the denominations who will be baptized next Sunday evening."

Ukiah, June 1.—Three baptisms since Bro. Updike's meeting. I preached the baccalaureate sermon for the U. H. S. graduates Sunday evening May 28. Scores of people turned away for want of room. Local papers gave a full report. Our northern California churches are doing good work. Bro. Updike has been exposing the work of the devil with great power in some of our best towns. If any of the brethren think it is easy to move people to obedience in this country let them try it.—O. Wilkison.

CHINA.

Shanghai, May 8.—Six baptisms yesterday. The Christian Endeavor Society reorganized with 45 members.—W. P. Bentley.

GEORGIA.

Augusta, June 5.—Seven confessions yesterday. An increase in the resident church membership of 10 per cent in the last six weeks.—Howard T. Cree.

ILLINOIS.

Quincy, June 5.—The First Christian church in Quincy is enjoying a constant growth; five confessions and one by statement yesterday, making 47 at the regular services since New Years.—Walter M. Jordan, pastor.

Woodland, June 7.—One confession and one from the church of God added in a short meeting which closed last night. Bro. Elsea of Watseka did the preaching for us. Our children's day offering almost double that of last year.—L. S. Harrington.

The fourth district convention of the Illinois Christian Missionary Society will meet at Flanagan, Ill., on June 27-29. The church at Flanagan is prepared to give free entertainment to all who attend. An earnest invitation is extended to all the congregations, Bible schools, C. W. B. M. and Junior and C. delegates.

The Sixth district convention will be held at Tuscola June 20-21. The C. W. B. M. meeting will be held on Tuesday afternoon and evening. Wednesday will be given to state and district interests, with addresses by L. B. Pickerrill, De Land, W. F. Shaw, Charleston, J. H. Smart, Danville, O. E. Kelley, Mattoon, J. G. Waggoner, Eureka, Chas. Bloon, Rantoul, I. W. Lowman, Sheldon, and E. A. Gilliland, Clinton.

INDIANA.

New Salem, June 5.—The Children's Day offering of Little Flatrock will amount to \$75—three times the offering of last year.—Frank B. Thomas, Pastor.

IOWA.

Panora, June 2.—Two baptisms at Coon Rapids Wednesday.—M. C. Hutchinson.

Farlin—We are in a revival meeting with good interest and two accessions first week. Prof. Edward McKinnney leads the song services. I have an open date for September.—Samuel Gregg.

South Bend, June 11.—We have our Children's day exercises this P. M. The offering will easily reach \$125.00. It was \$106.11 in cash this morning.

P. J. Rice.

JAPAN.

Tokio, May 18.—Six earnest young men in the Yotsuya mission have definitely decided to give their lives to preaching the Gospel. Additions are frequent.—W. D. Cunningham.

KANSAS.

F. H. Schmitt reports twenty-six additions to the Gas City church since the 1st of July.

Gilbert Park reports eight baptized at Big Sandy recently with nine to baptize on his return trip.

C. E. Pile reports the work moving nicely at Parsons. Building on the new church house is in progress.

H. M. Gillmore reports four additions recently, one reclaimed and three by baptism. They are planning for a personal worker's institute to be held by S. W. Nay.

At the North Lawrence church three young ladies (sisters) recently made the good confession. The pastor, W. T.

ME TOO

The "Tail Enders" That Follow Genuine Articles.

It is sometimes interesting to watch the curves imitators make to get the public to buy imitations of genuine goods.

Every now and then some one will think there is a splendid opening to fix up something like Postum Coffee and advertise the same way and take some of the business.

An imitator is naturally ignorant of food values and how to skilfully make a cereal coffee, on scientific lines.

Such men first think of preparing something that looks and tastes like the original, with no knowledge of how the grains should be treated to prepare them so that the starchy part is transformed properly and the valuable nourishing elements made digestible.

Such imitations may be foisted on the public for a short time, but the people are critical and soon detect the attempt, then the imitators go out of business.

Something like 400 of these little factories have been started in various parts of this country in the past 9 years, and practically all of them have gone the "long journey." Just lately a new one has come to life and evidently hopes to insert itself in public favor by copying the style of the Postum advertising in the papers.

This is a free country and every man who makes an honest product and honestly labels it, has reason for some recognition, but the public has the right to know the facts.

Postum is the one original and genuine Cereal Coffee, made skilfully and for a definite purpose. It has stood through all the wars of the imitators, has won the approval of the Physicians and the people.

People who really seek to free themselves from the coffee habit and at the same time to rebuild the soft gray matter in the nerve centers and thus reconstruct the nervous system, broken down by coffee, can rely on Postum.

There's a reason.

Clarkson, preached a special sermon to the young people in the evening on "Character Building," two more signified their desire to be baptised.

Burlington, June 6.—A. B. Moore of Burlington, Kan., who began preaching recently is doing acceptable work at Strawn and Pleasant Hill. There have been a number added to each congregation. Two baptists at Pleasant Hill last Lord's day. Jesse Bader of Le Roy, who is a young man of fine promise began preaching at Crandall May 1st.—Laura E. Ela.

KENTUCKY.

Winchester, June 4.—Our Sunday school to-day reached its apportionment—\$100.—Cecil J. Armstrong.

MARYLAND.

The commencement exercises of the Temple Seminary, Baltimore, will begin June 18th, with the baccalaureate sermon by Edward B. Bagby, of Washington, D. C., at 8 p. m.

The work is going well at Calhoun Street church (Baltimore). D. W. Ohern is preaching there every Lord's day until a permanent pastor is secured, which will be very soon.

Baltimore, June 6.—During the month of May there were 26 additions to the Christian Temple, most of them by baptism.—Peter Ainslie.

MISSOURI.

Springfield, June 5.—I am just home from a little meeting at Richland, Mo. Nine added; \$27.60 for Children's day yesterday.—D. W. Moore.

J. T. H. Stewart, evangelist in south-east Missouri, began a meeting at Cape Girardeau, Sunday, June 4.

FEED YOU MONEY

Feed Your Brain, and it Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach, and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heart-burn and the indigestion that used to follow my meals, that the pains in my back from my kidney affection had ceased, showing that those organs had been healed, and that my nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had not, in a moment, but gradually, and none the less surely, been restored to normal efficiency. Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

Edward Owens of Osceola has been called to Farmington and accepted. He will be a good man for that place. His work at Osceola has been very successful.

St. Louis, June 8.—We held three weeks' meeting with home forces in above church with 172 accessions. We are now doing much preaching from gospel wagon on streets at night. We have a team of 21 singers, orchestra players and workers. I do the talking. We reach from 3,000 to 5,000 every night. We are also preaching some at the factories. To-day spoke at the great tobacco factory at the noon hour. The fact is we must go to the people as Christ did. God is worshiped elsewhere aside from in temples. Jesus Christ preached everywhere he could get an audience. We have inaugurated the campaign in St. Louis. It meets with a good reception.—Jno. L. Brandt.

NEBRASKA.

Beaver City—After a serious operation on my side, for tubercular kidney, successfully done, I am improving and able to be about my work. The brethren gave us a nice surprise and left many of the material things of life. Work moves nicely.—D. S. Domer.

NEW MEXICO.

Roswell, N. M.—We presented the great cause of missions to the Roswell congregation on Lord's day, May 14. The result was \$125 freely offered to help advance the kingdom of God in all the world. W. F. Richardson of the First Church, Kansas City, Mo., has been visiting his invalid son, who lives here, and on May 21 preached for us a great sermon on "The World's Cry for Christ."—C. C. Hill.

OHIO.

Mansfield—Bruce Brown reports 531 in the Sunday school, and confessions at almost every service.

J. W. Reynolds who graduates from Hiram college this year, with the A. M. degree, has accepted a call to the church at Saunemin, Ill. The church has nearly doubled the salary it has formerly paid in order to secure him.

OREGON.

State convention at Turner, June 23-July 2.

Frank E. Jones writes from Corvallis, Oregon: "We have just finished a series of revival sermons Sunday evenings. The results are four confessions (three of whom have been baptized) and ten by letter.

Salem, June 1, 1905.—We have had 63 confessions in our meeting so far, and many more expected. S. M. Martin is a great evangelist. Our meeting will continue at least two weeks more or until the Oregon state convention meets at Turner, June 23. I go there to lead the music.—Charles E. McJay, Singing Evangelist.

PENNSYLVANIA.

Washington, Pa., June 5.—Closed our meeting here last evening. Eleven were added. This meeting was with the Second church. O. W. Riley, pastor. Begin at Lone Pine next Lord's day.—F. A. Bright, Evangelist.

TEXAS.

Dallas, May 29.—Seven additions to the Central Church yesterday.—M. M. Davis.

Dallas, Dawson Street, May 30.—Our meeting is progressing well. Bro. Ewell

is doing some most excellent preaching, and our hearing is very good. We have had so far 16 confessions and five others restored. We continue.—H. E. Luck.

VIRGINIA.

The Virginia Christian Ministerial assembly will be held at Virginia Christian College, Lynchburg, Va., June 19-23, 1905. The program is as follows:

Monday, June 19, 8 p. m.—Lecture by J. J. Haley.

Tuesday, 10 a. m.—Lecture by President McGarvey.

Tuesday, 8 p. m.—Twentieth Century Attitude of Baptists and Disciples; Dr. W. L. Pickard, Baptist; Dr. J. J. Haley, Disciple.

Wednesday, 10 a. m.—Lecture by President McGarvey.

Wednesday, 8 p. m.—Lecture by J. J. Haley.

Thursday, 10 a. m.—Lecture by President McGarvey.

Thursday, 8 p. m.—Lecture by J. J. Haley.

Friday, 10 a. m.—Lecture by President McGarvey.

Friday, 8 p. m.—Recital by E. Burdette Kemm.

After the address there will be given fifty minutes for questions and discussion of the topic. Other preachers will deliver afternoon addresses.

WASHINGTON.

The Waitsburg congregation under the leadership of C. W. Adams will build a new house of worship at a cost of \$10,000.

\$21.35 to Asbury Park, N. J., \$21.35, And return, via Nickel Plate Road. Tickets good via New York City. Dates of sale, June 29th and 30th and July 1st and 2nd, with extreme return limit of August 31st, by depositing ticket. Chicago City Ticket Offices, 111 Adams St. and Auditorium Annex. Depot, La Salle and Van Buren Sts., on Elevated Loop.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

Summer homes for rent or sale on the cool shores of Lake Michigan. Also fruit farms. Address J. S. Hughes, Macatawa Park, Mich.

Order at once, a copy of the beautiful solo, with chorus "Mother's Oft Repeated Prayer is Heard." Price 25 cts. W. Carroll Radebaugh, Mason City, Ill.

SPECIAL TRAINS TO SAN FRANCISCO

The Official Route to the International Conventions of the Christian Church.

\$62.50 from Chicago to California and return, with correspondingly low rates from other points. Special excursion trains running on special arranged schedules for the use of delegates and their friends have been arranged for from Chicago and points East, through to the Coast without change, via the Chicago, Union Pacific & Northwestern Railway. A program has been arranged, including stopovers at Denver, Colorado Springs, Salt Lake City and other points, where the party will be entertained by local organizations. Write for full particulars, itineraries, etc., to W. B. Kniskern, P. T. M., C. & N. W. Ry., Chicago.

HIRAM COLLEGE COMMENCEMENT.
June 18-22.

Saturday, 7:30 p. m., commencement preparatory department.

Sunday, 10:30 a. m., baccalaureate service.

3:00 p. m., ordination service.

7:30 p. m., anniversary of the Christian Associations.

Monday, 7:30 p. m., commencements of Literary Societies.

Tuesday, 7:30 p. m., commencement of the Conservatory of Music.

Wednesday, 10:00 a. m., annual meeting of the Board of Trustees.

2-4 p. m., 50th anniversary of the Hesperian Literary Society.

4:00 p. m., Hesperian banquet.

7:30 p. m., entertainment by Olive Branch Literary Society.

Thursday, 9:00 a. m., graduating exercises of Senior Class and conferring degrees.

12:00 noon, stockholders' meeting.

1:30 p. m., inauguration of President C. C. Rowllison.

4:00 p. m., Alumni reunion and banquet.

7:30 p. m., entertainment by Hesperian Literary Society.

SECOND DISTRICT CONVENTION.

L. C. Wilson.

The convention of the Second District was held at the Irving Park church, this city, May 31st. There were seventeen churches represented and in all the work showed satisfactory progress. J. Fred Jones, Cor. Sec'y I. C. M. S., was present and gave good counsel. S. S. Lappin, Atlanta, member of the state board, brought the greetings of the board to the convention, and delivered a magnificent address. C. C. Smith, national representative of the C. W. B. M. among the negroes, was present, as was also J. G. Waggoner, representing Eureka college. The work is closely identified with Chicago and will be under the direction of the Chicago Christian Missionary society, under the following recommendations:

1. That the Chicago City Mission Board continue to take supervision over the work in the Second District and give it such consideration as it may be able to do.

2. That the churches of the district undertake to raise not less than \$2,000, same to be used in mission work in the district outside of Chicago, and that the I. C. M. S. be invited to join in such work with such a contribution as in their judgment the work may demand.

The second is a very important district for our people to work in. It contains fully one-half the population of the state.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing: can put up a bushel in ten minutes. Last year I sold directions to over 130 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many poor people like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for (10) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.



These conventions are showing more interest ever year, and it may be hoped that the district will continue to present its increasing needs to the state and that our people will continue to show increasing interest in our behalf.

C. W. B. M.

Mrs. T. D. Butler.

The quarterly meeting of the Chicago Union of the Christian Woman's Board of Missions was held at the Irving Park church Thursday, June 1st.

A good representation of the members of the eighteen auxiliaries of the Christian Woman's Board of Missions composing the union were present. The devotional meetings of the morning and afternoon sessions, conducted by Mrs. J. R. Ewers and Mrs. E. S. Loehr, were especially helpful.

The music, under the leadership of Mrs. L. Roy Moore, was uplifting. The solos of Mrs. C. A. Read and Mrs. Harry W. Boos were well received.

The map study by Mrs. L. Knights had an educational value along the lines of our work that can only be obtained by thorough study of our literature.

"What an Auxiliary Should Not Be," conducted by Mrs. C. A. Carol and her auxiliary helpers was exceedingly suggestive. Several good points were brought out in the symposium. We need here to emphasize but one or two. The preparation of the program for the monthly meeting and giving each member something to do. The minister's wife does more for missions in developing workers than in doing the work herself. A prominent educator in the East said he "measured the success of a teacher not by the number of brilliant pupils she graduated from her room, but by the lack of dull ones." The roll call showed good work by the auxiliaries.

C. C. Smith, who has charge of the educational work among the negroes, gave a very interesting account of our work at the Lum graded school in Alabama.

The statements of the white men in that vicinity is that if the work that is being done in this school could be multiplied in the south, the negro problem would be solved, ought to encourage us, not only to add to the efficiency of those already under our care, but by establishing others.

The nominating committee reported Mrs. Geo. Agnew for president, Mrs. Gray, vice president; Mrs. Ella C. Norman, secretary; Mrs. Mary Lloyd, treasurer. These were elected.

The retiring officers, Mrs. E. M. Bowman, president; Mrs. Kindred, vice president, and Miss Pearl Denham, secretary, have successfully served the union the last two years and they were given a vote of thanks for the efficient and faithful work.

We shall be pleased to hear from our readers and friends in regard to the advertisements we carry. If you see something you do not like, and consider unbecoming in a religious paper, say so. If you write or send an order to any advertiser, and think you are not treated fairly, say so. Our purpose is to carry none but reputable and reliable advertisers. But whatever you do, please do not ignore them; that is the "unpardonable sin" in the publishing business!

THE MEETING IN SOUTH BEND.

Perry James Rice.

Evangelists Chas. Reign Scoville and De Loss Smith have just closed a very remarkable meeting in the First Christian Church of South Bend, Indiana. It was indeed one of the great meetings in the history of the Disciples, the greatest in point of numbers added, ever held in this church or in this city. It continued 27 days, and 273 names were added to the church register.

During the Union Evangelistic Campaign in Chicago in the early part of February, the writer asked Dr. Scoville to come to South Bend to preach for one week or between Lord's days, and he consented to do so at some convenient season. Our plan was to make the most

"WHAT A CRIME"**To Talk Against Coffee.**

To an ambitious student an ailment that interferes with school and study is very hard to bear.

A bright young girl in Detroit who had been poisoned by coffee, is now pursuing her studies in perfect health. Probably the coffee champions feel she should have continued to suffer and kept on with the coffee, but now and then there are self-willed creatures who insist on getting well by leaving off coffee, deserting the "topers ranks" and joining the Postum army.

"From early childhood till a year ago I was in the habit of drinking three or four cups of coffee every day.

"As I grew older, the bad effects began to show themselves, although I had no idea that it was coffee that was doing the mischief. I became very nervous, and suffered so much from severe headaches that I lost much valuable time from my school and studies. The doctor could give me no relief—he probably did not suspect the coffee any more than I did.

"One day I went to visit a friend, and the coffee they had on their table tasted so good that I asked what kind it was, and they told me it was Postum Food Coffee. My friend said that her mother had been a nervous wreck from drinking the old kind of coffee, but had been restored to health by quitting it and drinking Postum. The whole family were enthusiastic about Postum and advised me to try it.

"I am glad they did; for it has given me back my health. At first we did not boil it enough and did not like it, but we soon learned how to make it, and now we all prefer it to the old kind. I have discovered that to stir a beaten egg in the warm milk we use instead of cream gives a most delicious flavor to Postum Food Coffee.

"From the first day I began to use Postum Coffee (I quit the old kind altogether) my health began to improve. My headaches ceased on the third day and have never returned, my nervousness has completely disappeared, my brain seems invigorated and strengthened, and I am now able to study from 4 to 5 hours daily, outside of school, and feel no bad effects from it.

"My aunt was sick for five years from coffee poisoning. It was hard work to get her to give up the beverage, but when she did and began to use Postum Food Coffee, she got well almost at once, and is now enjoying fine health." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves. "There's a reason."

thorough preparation possible, and we anticipated that the week when Dr. Scoville could be present would be a sort of harvest from the preceding sowing. Accordingly we inaugurated a program of neighborhood meetings for the members of the church. The purpose of these meetings was definite and was three-fold: 1st, to explain and talk over in a familiar way our plan and prospects; 2nd, to secure a list of names and addresses of individuals whom we might be able to reach for Christ and His church; 3rd, to pray for the work and especially for the conversion of these individuals. These meetings continued four nights each week for about six weeks. The week before Easter meetings were held each evening at the church, some department of the Sunday school joining the chorus for each service, and the pastor delivering a brief message, and this was followed by a conference of workers, wherein the more than two hundred names previously secured were given out to members of the church who promised to use their influence to secure their attendance at the services to be conducted the next week by the Evangelist, and in every way possible to seek their conversion. These meetings were signally successful. Easter Sunday was a red-letter day for us, especially in point of attendance, and Monday evening Dr. Scoville was greeted by a splendid audience, so large and enthusiastic indeed that he at once felt that he would like to remain longer than a week. The desirability of his doing so was manifest to all; but it did not seem at all possible, owing to previous engagements. But, in a very remarkable, shall I say providential, way the whole situation with reference to dates suddenly changed and a campaign of one month was agreed upon. Brother Smith arrived Wednesday evening of the second week, and continued to the close.

The audiences were uniformly large, often filling the entire church building, which seats about a thousand people, and, on Sunday evenings people were turned away for want of room. There were confessions at every service except the first two.

There were a large number of young people among the additions and not a few prominent men in middle life who will add materially to the strength of the church. About fifty came from the region of our West End Mission, thus assuring a church in that vicinity in the near future. A number also came from the vicinity of the Indiana avenue church, thus strengthening that work. A number of whole families united, and in several instances families before represented by one or two of its members were made complete in the church.

\$20.00 to Boston and Return

Via Nickel Plate Road, June 22, 23, 24 and 25, good returning to July 1st, or by depositing ticket and payment of fee of \$1.00, extension of return limit may be secured to leave Boston not later than July 31st, 1905. Through vestibuled sleeping cars. No excess fare charged on any train on Nickel Plate Road. Meals served in Nickel Plate dining cars on American Club Meal Plan, ranging in price from 35c to \$1.00; also service a la carte. Write John Y. Calahan, General Agent, 113 Adams st., Room 298, for further particulars. City Ticket Offices, Chicago, 111 Adams St. and Auditorium Annex. Passenger Station, La Salle and Van Buren Streets, on the Elevated Loop.

DEDICATION LOVELAND CHRISTIAN Orphanage, Loveland, Colo.

A. O. Walker.

The McMillen Memorial Cottage of the Loveland Christian Orphanage was dedicated on Tuesday, May 23, 1905. G. L. Snively and sister, Shedd, both of St. Louis, were present and addressed the meeting.

Dr. B. B. Tyler of Denver delivered the principal address of the day. His address was indeed a source of strength and lasting inspiration to all who heard it.

One thing unusual with the dedication was the fact that there was no direct call made for money. The beautiful and fertile farm, consisting of over two hundred acres, situated a mile west of Loveland at the foot of the towering snow-capped Rockies and looking down upon lovely Lake Loveland to the northeast, was presented to the Benevolent Association free from any debt or incumbrance, by Bro. and Sister Warren of Loveland. The cottage was paid for by Sister McMillen, the wife of one of our deceased preachers, and other friends of Christ and his mission. A number of children were brought

from St. Louis and the Home is now in operation. The Association is fortunate in securing Sister Carilyn F. Payson of Colorado Springs as matron.

The Home in St. Louis begun ten years ago in a rented cottage of five





St. Louis

Green, Gold and Brown "Daylight Special"
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"Diamond Special"—fast night train—unsurpassed for convenience and comfort.
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A Clear Complexion

Pure sulphur, as compounded in Glenn's Sulphur Soap, will clear the complexion of pimples, liver spots, dry scaling and other defects. Glenn's is the only fine toilet soap that contains enough pure sulphur to make it a specific for skin diseases.

Use Glenn's Sulphur Soap

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rooms, the Lord has abundantly blessed his work until during these ten years over two thousand children have been cared for. This home starts with its farm of over two hundred acres, the handsome two-story brick building, with other buildings to be erected at once. It is conservative to estimate that during the ensuing decade the home should care for ten thousand children.

OHIO INKLINGS.

T. E. Winter.

The committee on ways and means submitted the following resolution to the O. C. M. S. convention:

"We beg leave to suggest to the Brotherhood of the nation that the time is near when we should take a step in advance in national and state missions. We believe the offerings for these causes could be united, 50 per cent given to the national board and 50 per cent returned to the state board whence it comes and the cry be raised for half a million dollars for national and state missions and that the autumn should be given to reach this result."

The resolution after remarks was unanimously adopted. This movement tends toward simplification and is to be most heartily commended. No doubt the matter will be given consideration, and favorable consideration at our national convention in San Francisco.

The state convention next year goes

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to Ulrichsville, where Chas. Darsie ministers.

Many changes are now being made by Ohio ministers. John Munro has closed his pastorate at Rudolph. Wesley Hatcher, after four years of splendid work at Chicago ave. Church, Columbus, resigns to take up the work at Hamilton, whose pulpit was made vacant by the resignation of A. M. Growden.

Henry F. Keltch of Bethany, W. Va., has accepted a call to serve the West Side church at Dayton.

F. F. Sutton closed a 23 years' pastorate with the Milton Center and Mt. Olive churches recently.

The writer closes his work with the Greenwich Church in July.

The next meeting of the Ministerial Association of the Sixth district will be in the church at Shelby, O., Monday, June 19, at 10 a. m. A full attendance is greatly desired.

Greenwich, O.

STATE CONVENTION OF THE INDIANA MISSIONARY SOCIETY.

The state convention of the Indiana Missionary Society was held at Bedford, May 16-18. There was a large attendance and the spirit of the convention was fine. The report of T. J. Legg, field secretary and state evangelist, showed over 2,100 additions for the year under the workers of the State Missionary Society. From the standpoint of results accomplished it is doubtful whether this report has ever been equaled by any other state.

The report of the corresponding secretary, J. O. Rose, showed \$3,445 raised during the year, a substantial increase over preceding years. This is the first year that Indiana has had a secretary whose time is devoted largely to working up the offering for state missions. We have had a money spending, but not a money raising department. Bro. Rose is getting the work well in hand and we confidently expect to raise \$10,000 for Indiana Missions this coming year. Another step in advance was the decision to establish a state paper, owned by and devoted exclusively to the Indiana Missionary Society. The addresses of the convention were of an exceptionally high character. Addresses were delivered by Pres. L. M. Sniff, A. McLean, J. O. Rose, Vernon Stauffer, Miss Bulah Buchanan, J. H. Craig, E. B. Barnes, C. B. Newman, T. J. Legg, Chas. A. Finch, E. L. Day, L. E. Sellers, Pres. W. E. Garrison, Editor J. H. Garrison and L. E. Brown, and others. The following officers were elected: A. B. Philputt, president; G. M. Anderson, vice president; Austin Hunter, recording secretary; W. S. Moffett, treasurer.

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The church at Bedford, where the convention was entertained, is prospering under the leadership of E. Richard Edwards. Next year the convention goes to Lafayette. Austin Hunter.

SIDE TRIPS IN CALIFORNIA.

There will be so much to see while in California that one will be confused and spend time and money without avail, unless the matter is carefully handled. Let it be religiously determined that there will be no sightseeing that will interfere with the convention. Then the trips that are taken will reach the maximum of enjoyment.

In and about San Francisco are many places of interest, such as the City Hall, the new Post Office, the Academy of Sciences, Society of California Pioneers' building, the Art Institute, and last, but not least, Chinatown. The three libraries are attractive; Golden Gate Park is a vision of perfect beauty. Before and after the convention, the delegates can have their choice of a number of delightful side trips, varying in cost to suit the leanest purse. The principal points

of departure are the two depots of the Southern Pacific, one for the Coast Division in San Francisco at 3d and Townsend Sts., the other at the ferries, foot of Market St. For the benefit of those

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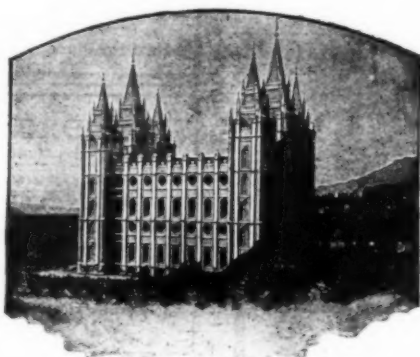
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June 15, 1905.

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Escorted by the Oakland Board of Trade, the party leaves the Ferries in San Francisco at 9 a. m., Creek Route Boat, arriving in Oakland at First and Broadway. Take special trolley car for Berkeley, visit the great University of California and the new Christian church, return to Oakland, thence to Piedmont

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The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

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Christian Century Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost \$6.50 extra for railroad ticket, \$1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

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Fruitvale, Calif., June 3, 1905.

A. D. Skaggs recently organized a
church at View, Wash. There were 53
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has eighteen active and nine associate
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Cantaloupes	100 to 400	Potatoes	100 to 200
Watermelons	100 to 300	Cabbage	200 to 400
Strawberries	200 to 600	Blackberries	200 to 300
Dewberries	200 to 400	Grapes	200 to 400

Other crops grown in commercial quantities and at correspondingly large profits are: Turnips, Radishes, Cauliflower, Asparagus, Beets, and all garden truck; Figs, Pears, Persimmons, Apples and various other kinds of fruit; English Walnuts, Hickory Nuts, Peanuts, Pecans, Alfalfa, Oats, Cotton, Corn and other farm crops.

Average temperature for the year 1903: Jan. 48, Feb. 45, Mar. 57, Apr. 64, May 71, June 74, July 85, Aug. 83, Sep. 75, Oct. 61, Nov. 53, Dec. 46.

Mean temperature for the year 1904 at Dallas, Texas. Jan. 42.4, Feb. 49.5, Mar. 60.2, Apr. 62.9, May 70.6, June 78.2, July 82, Aug. 82.1, Sep. 79, Oct. 68.3, Nov. 55.6, Dec. 46.6.

An Ideal Community Assured

The colony will be made up of carefully selected people. No one will be admitted who cannot show satisfactory evidence as to his good character and standing. This insures a community of the best class of people and an ideal place in which to live. Those interested should apply at once for free booklet giving full information. The Free Homesteads will all be taken in a very short time and those wishing them should act at once. First acceptable applicants have first choice. It costs you nothing to make a thorough investigation. A home and a fortune is within your reach. Seize the opportunity today.

For full information address

UNITED DEVELOPMENT COMPANY
ANGUS MCKINNON, Gen'l Mng'r. Dallas, Texas

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to responsible people

Laughlin

Fountain Pen.
Guaranteed finest grade 14k
SOLID GOLD PEN

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Two Popular Styles For Only

Postpaid to any address

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Holder is made of finest quality hard rubber, in four simple parts, fitted with very highest grade large size 14k. gold pen, any flexibility desired—ink-feeding device perfect.

You may try the pen a week; if you do not find it as represented, a better value than you can secure for three times the price in any other make, if not entirely satisfactory in every respect, return it, and we will send you \$1.10 for it, the extra 10 cents being for your trouble in writing us and to show our confidence in the Laughlin Pen. (Not one customer in 5,000 has asked for his money back.)

Either style—Richly Gold Mounted, including a handsome extra fine leather case for presentation purposes, \$1.50 extra.

Grand Special Offer
For an investment of \$2.50 we send you a Fountain Pen Outfit, including richly gold mounted fountain pen and extra fine leather case, that you cannot duplicate elsewhere for \$10.00—and refund your money if you are not enthusiastic with your purchase.

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Scientific Co-operation

(PROTECTED BY INTERNATIONAL LAWS)

In the June 8th issue, THE CHRISTIAN CENTURY readers were introduced to our company in an article entitled, "THE SHELDON THEORY IN PRACTICE." We want you to know more about us and our plan of SCIENTIFIC CO-OPERATION as explained by the president of the organization. The circular diagram shows the plan of Scientific Co-operation so far as the different blocks of stock are concerned.

The smallest circle of links outside of the anchor circle represents the paid-up capital or the stockholders who have acquired shares on an outright basis and who control the business, elect directors, determine the policy, etc. The number of paid-up stockholders will increase as more treasury stock is sold on an outright basis to others and as the co-operators mature their contracts.

The second circle of links represents the co-operators holding the contracts covering the first series or block of payment stock. Those shares are identical with those owned by the paid-up stockholders and are held in the treasury of the corporation until all payments are made, at which time the certificate is delivered and the party holding the option joins the circle of paid-up stockholders.

The third circle represents those who hold the contracts covering the second series or block of payment stock and differs from the others only in that these co-operators pay on a slightly advanced schedule of annual payments and mature their contracts a little later. The fourth circle represents those holding contracts covering the third series, the fifth circle the fourth series, the sixth circle those of the fifth series, etc.

It was the original idea to have a series or block of stock amount to \$150,000 in contracts, but in each instance there has been an

oversubscription, so that the average amount runs more than \$200,000 to the series. At present the first, second, third and fourth series are closed, while contracts continue to come at a lively rate. Each time a block of stock is contracted the foundation of the business is broadened, the financial resource is greatly increased, a number of additional co-operators are added, all of which warrants the increase in annual payments necessary to acquire an interest on the next series. By this plan we have the resource of the company, so far as its extension capital is concerned, laid up over the signatures of a large number of Christian people all over the country, while the yearly payments just drip into the treasury as a conservative, legitimate business needs its promotion money.

While many of the advantages of this plan of Scientific Co-operation must be evident to those who investigate it, we wish to emphasize the following points:

(1) The co-operator chooses the plan—that is, we do not dictate to one who is eligible as to whether he shall acquire his holdings on the five, ten, fifteen or twenty annual payment plan. Those who feel disposed to pay a larger amount each year and acquire their stock at an earlier date can become associate stockholders and enter into full rights by accepting the shorter term plan; while others who are not able to contribute so much to the purchase of an interest each year, acquire the same sort of a holding and get the same advantages by making proportionately less payments on the longer term plan. Every individual is treated impartially, and in the event the subscription is made on the longer term plan and the co-operator wishes to pay out sooner he can do so by meeting the payments in vogue at the time the change is made, and he will receive credit for all the payments made on the old contract.

(2) The corporation gives to each co-operator a binding agreement which protects him in his rights in the most absolute manner during the time he is acquiring his stock. This contract has been passed upon by the best talent available and has been pronounced simple, fair and protective in every clause.

This protection is two-fold:

First—To the company in which the co-operator is buying an interest.

Second—To the co-operator in such a way that the management of the company can in no wise deprive him of his purchase or dispose of his share of stock to another individual. The contract makes it impossible for any one or more individuals to secure a controlling interest in the business, and through the operation of

Scientific Co-operation the business as a whole passes more and more into the hands of all the people concerned.

Third—The shares upon which the option is given are laid away in the treasury for the individual holding the contract covering those shares. The directors cannot sell their stock to another party, but must keep it ready to deliver as soon as the contract is matured. As the issued shares of stock become more and more valuable, the co-operators' holdings increase accordingly, since the stock is all common and every share alike valuable.

Fourth—The contract or instrument of writing given to a Co-operator is negotiable, and in the event of his being unable to keep up the payments, or if for any reason it seems proper for him to transfer his rights in the contract, he can secure the permission of the company, endorse the certificate over to the other individual and in all probability receive in return considerable more money than he has paid on the contract. It is also possible to use this contract as collateral in borrowing money, to exchange for property or transfer back to the corporation, taking credit for all the money paid in on the contract against stock on an outright basis at the market value price.

Fifth—ALL THIS MEANS: (a) That men, women and children who can give credentials upon the

score of Christian character can secure an interest in the great enterprise we are carrying forward. By taking advantage of this original plan a few dollars can be applied each year and the co-operator "grows up with the business," sharing in all its successes and having the same kind of an interest that any other individual holds. In other words, this is Co-operation in deed as well as in name.

(b) We have identified with us in this movement now nearly 2,000 people, consisting of men, women and children from all the different walks of life, but especially ministers, farmers, school teachers, mail carriers, merchants in the smaller towns, and postmasters. We expect to secure the co-operation of several thousand other people in the next few years, and it does not take any stretch of imagination to understand that this will mean a tremendous working, booming force all united in the common purpose of building the business mountain high.

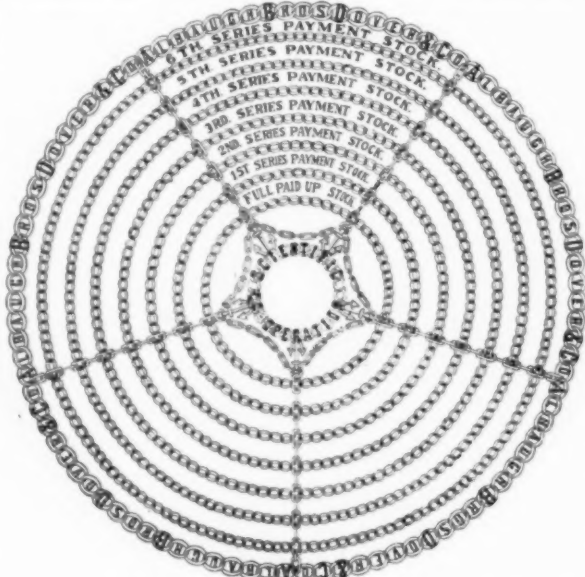
(c) By this new plan we have organized and systematized advertising and sentiment in almost every community in the country.

When a co-operator has become identified with the enterprise it is to his decided advantage to patronize the company and to influence others to do likewise.

(d) Through the operation of this plan we do everything for half of labor. In the first place it is part of the policy of the company to have all those who accept positions identified with the business in a financial way, either by obtaining outright shares of stock or becoming a co-operator on one of the four plans, and thus acquiring an interest in the business as they go along with their work. This makes each individual interested with the management of the business and gives him the pleasure of seeing his investment become more valuable as he contributes his best efforts. No one is given a position who cannot furnish proper credentials on the score of character, and no unbecoming conduct, profanity or questionable habits upon the part of the workers are tolerated; while disloyalty on the part of any one or more to the company in which all are interested would be met by immediate dismissal.

Application blanks showing the annual payments under each of the four plans will be sent upon request; also a full explanation of the plan of Scientific Co-operation.

Don't you want to become identified with a company that has such high ideals and affords an opportunity to all persons of good character to make an investment, no matter how small? Each day you delay diminishes your chance for the most advantageous investment with our company. Write at once for particulars.



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